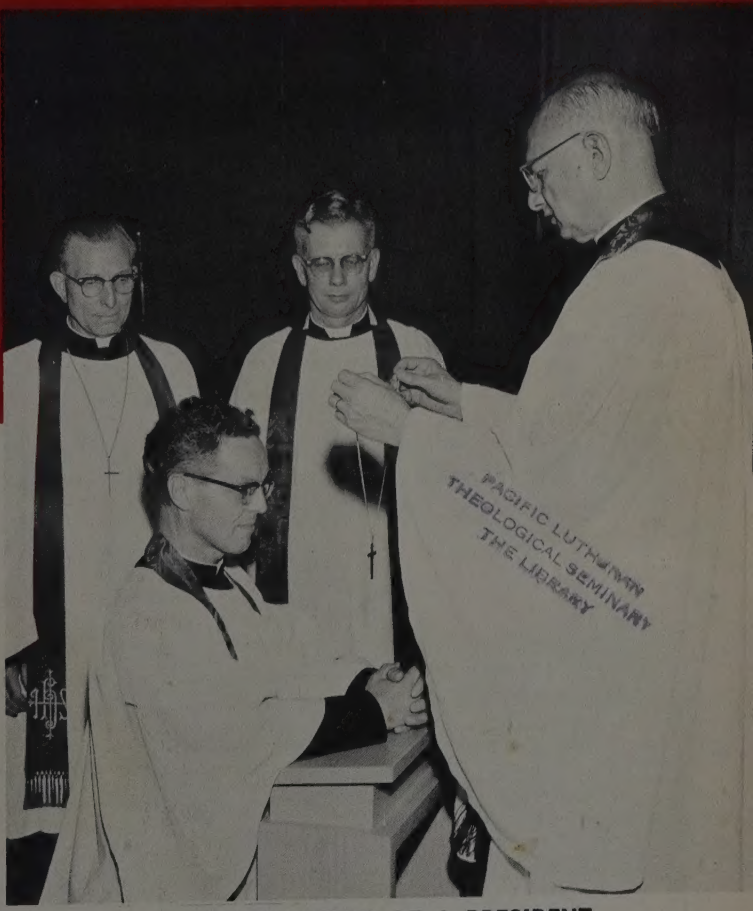
The LUTHERAN



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INSTALLATION OF A PRESIDENT

Pacific Northwest Synod inducts Pastor Bracher

Vol. 41, No. 51

SEPTEMBER 23, 1959

LOYALTY

THE PASTOR of a community church was telling our ministerial group about experiences in visiting new families in a growing development. As he spoke, he turn to the Lutheran pastor and said, "If we had nothing but Lutherans out there I afraid I'd have to go out of business."

"That's good news," said the Lutheran pastor. "Tell me about it."

"I WAS CALLING on this couple and discovered that they were Lutherans," minister continued. "They greeted me very cordially. When I told them about activities, our Sunday school and our fine Christian fellowship they nodded a smiled. When I invited them to attend church services, they said they surely wo come some time. I talked with them for a half hour and thought I really had th sold. Then, when I finished my whole presentation, the woman thanked me ve much and said, 'Of course, we will continue to attend the Lutheran church. C you tell us where we can find the nearest one?' "

—WALTER COWEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● MISSIONARY CHARLES SPRINGER is a conscientious young man who doesn't believe in rose-colored glasses. His letters from India are realistic. His work takes him to the villages where many people look at the Christian missionary with indifference or hostility. As he writes about them (*page 11*) he cannot forget that he is standing on an outpost of the Christian faith where the disappointments are many and the gains few. But he manages to give a three-dimensional picture of life in India that is supplemented by Missionary Robert Oberly's report from Rajahmundry on page 33.

● AS PASTOR ROBERT E. LEE of Church of the Redeemer in Atlanta, Georgia, continues with his confrontation of Christianity and communism (*page 14*) the spotlight is gradually turning from Soviet Russia to America. Even though this series is appearing while Mr. Khrushchev is the Number One foreign visitor to the United States, it does not intend to give an up-to-date report on present conditions in the Soviet Union but to supply a basic understanding of the roots of communism and to point up the weaknesses in our own moral structure.

● PHILADELPHIA, NEW YORK, and Pittsburgh are in the front line of Lutheran holding operations in inner-city areas where churches of traditional Protestant denominations have been losing more and more of their footholds. The transitional period is in full swing in Philadelphia with the establishment of church-operated community centers working closely with city planners and welfare organizations (*page 35*).

● COVER PICTURE. Dr. John L. Cauble and the Rev. Edward Hummon, vice presidents, look on as United Lutheran Church Secretary F. Eppling Reinartz invests kneeling President Edwin Bracher with symbol of office as head of Pacific Northwest Synod. Ceremony took place in University Church, Seattle.

THE CHURCH IN THE NEWS

Mission building tops $10 million

United Lutheran mission congregations often had to wait too long after their organization before they had a place of worship of their own, the Board of American Missions had told the 1958 ULC convention. At that time 461 congregations faced a future of worship in schools, firehouses or other makeshift quarters. Development of a parish program was hampered or prevented.

The ULC responded by allocating a large share of the 1958 anniversary year budget (approximately $3 million) for church extension. Since this would not meet the needs, the mission board was given authority to borrow as much as $8 million. This would be used for second mortgage loans to young congregations, to be repaid as rapidly as possible.

When the mission board met in New York early this month, Dr. Elwood Bowman, church extension division secretary, reported that the added income and the borrowed funds had speeded housing of missions to a record rate. He said that so far in 1959, 73 first units had been started by mission congregations—either chapels or general-purpose parish buildings. Before the end of the year, 27 more would start building.

Average cost per building would above $100,000, making the total m than $10 million, Dr. Bowman explain Of this amount, the mission board providing about $4.5 million, with c gregations raising the rest through f mortgage loans and gifts from memb

Urban work grows

Newest problem of the mission bo was not organizing congregations booming suburbs, but preserving those decaying sections of cities. A Depa ment of Urban Work had been set several years ago as part of the boar Division of Survey and Research. Stud of changing city areas and urban chu renewal programs had added to the wo of the department to the point where should be a division of the board, Donald L. Houser, executive secreta said. Board members agreed, raised ban work to divisional status as the si special interest of the board.

With 33 parish workers serving board in mission congregations or in s cial projects, an experienced person w needed to supervise their activities, ha dle reports, arrange conferences a screen additional requests for such se ice, Dr. Houser said. The board vo to call Sister Evelyn Houlroyd, par deaconess at Trinity Lutheran Chur Lancaster, Pa., and former field sec tary for the Board of Deaconess Wo to serve as supervisor for parish work in home mission fields.

Canadian unity sessions suspend

Hopes that there might soon be united Lutheran church in Canada w glimmering this month as representati of seven church bodies held their fi annual meeting to discuss merger. Fo five delegates to a Winnipeg meet agreed to suspend further talks pend

e completion of current merger negotia-
ns among parent bodies in the United
ates.

At the same time, representatives of
e Lutheran Church—Missouri Synod
d they would not favor further merger
k until there had been doctrinal dis-
ssions and agreement among all the
dies involved. Dr. Albert Schwermann
Concordia College, Edmonton, Al-
rta, said most Missouri pastors in Can-
a favored a Canadian church affiliated
th the Missouri Synod rather than an
-Lutheran merger. The Rev. Arne
isto of Toronto differed, saying that
men in the Toronto area expressed the
pe that the goal of one Lutheran
urch in Canada would be pursued.

Delegates voted to hold doctrinal dis-
ssions during the next few years, while
ity talks are held in abeyance. A mo-
n by Augustana Church delegates that
rger negotiations be started "at the
liest possible date" and that meetings
held twice a year failed to win support.

urch aid asked for youth

Churches were called upon for help
New York's Gov. Nelson Rockefeller
after juvenile gang warfare in tenement-crowded streets took at least four lives early this month. Roman Catholic, Jewish and Protestant leaders met with the governor and FBI Chief J. Edgar Hoover to discuss methods of combatting the emergency, partly caused by clashes between racial groups.

Two clergymen who had worked closely with youthful offenders were critical of community action—or lack of it. The Rev. C. Kilmer Myers, Episcopal priest on New York's lower East Side, whose book *Light the Dark Streets* dealt with the problem of youthful gangs, led a silent "prayer parade" through the district (*see photo*) to dramatize the need for putting an end to shootings and stabbings by rival groups. Monsignor Joseph A. McCaffrey, long-time New York City police chaplain, denounced "coddling" of youthful criminals in a funeral sermon for one of the victims of a gang attack.

Force called necessary

"Professional sob-sisters, over-sympathetic youth board consultants and professional do-gooders" were "obsessed with the senseless theory that there is no

PRAYER PROCESSION THROUGH CITY STREETS ASKS GANG PEACE
Parents and police might have to use force

such thing as a bad boy," the priest said. This, he continued, is like having a theory that "there are no mad dogs. The only thing these juvenile gangs understand is force . . . We have had too much coddling of these gangs of marauders . . . The best deterrent to crime is swift and severe punishment."

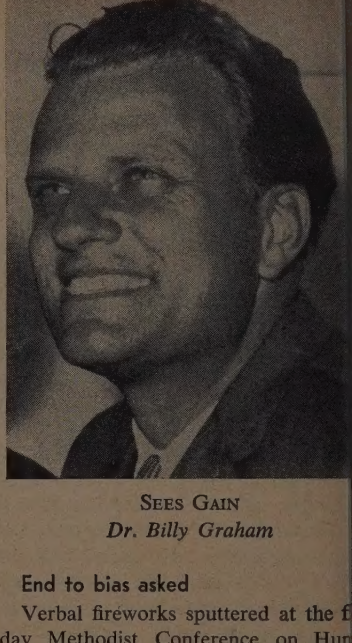
Juvenile delinquency results from lack of "any sincere or abiding faith," members of the United Presbyterian Church's board of national missions were told. Dr. Ernst H. Suerken, director of the board's educational counseling service, said that "delinquency tends to be centered in those areas and among those segments of the population where the churches have often found the greatest difficulty in adapting themselves and have often abdicated their responsibility."

Graham chides North on race

Citing the recent gang murders in New York City, Evangelist Billy Graham told a high school audience in Asheville, North Carolina, that "racial tension in many northern cities is far greater than anywhere in the South." He expressed the conviction that race relations "ultimately will be better in the South than in the North" because Southerners are trying to adjust to a "tremendous sociological change."

Praising the "peaceful" obedience to the Supreme Court's school desegregation ruling, he declared that "forces of moderation will eventually prevail." He urged his young hearers to avoid "flag-waving, inflammatory statements and, above all, violence."

Negroes and whites—45,000 of them—sat together at Graham rallies held Sept. 12 and 13 at Little Rock, Arkansas. Some segregationists picketed meetings after Graham said he would never speak publicly where an audience is segregated.



SEES GAIN
Dr. Billy Graham

End to bias asked

Verbal fireworks sputtered at the f
day Methodist Conference on Hun
Relations at Dallas. Oliver Emer
Mississippi newspaper publisher, ur
that the races be kept apart. "Sepa
but equal schools are not immoral,
no individual should be regarded as
ferior," he said. Different racial tr
make Negroes and whites "feel unc
fortable together." Even in church, th
is a "distinct difference in the way
groes worship," he said.

Thurgood Marshall, attorney for
National Association for the Advan
ment of Colored People, challenged
publisher. "If you are so sure that
groes like their own way, why bar th
from your churches?" he demand
"They are not your schools, they
everybody's schools. They are not y
churches, they are God's churches."

At its close, the conference adopte

essage calling for an end to discrimina-
n in housing, education, employment
d churches. The message will be con-
ered at the 1960 Methodist General
nference in Denver for possible ap-
oval as part of the church's general
licy.

rthodox to meet Roman Catholics

During the meeting of the Central
mmittee of the World Council of
urches on the Greek island of Rhodes
st month, rumblings were heard of a
ssible meeting between Eastern Or-
odox and Roman Catholic churchmen
discuss reunion between Rome and
e Eastern Churches. The churches
ve been separated since 1054. In re-
nt years Eastern Orthodox groups have
en working side-by-side with Prot-
tants in the World Council.

Orthodox delegates at Rhodes held a
ecret" meeting with two Roman Cath-
ic observers who were attending the
orld Council sessions. Metropolitan
mes of Philadelphia, spokesman for
e Orthodox Ecumenical Patriarchate,
plied to criticism of the meeting by
ying that it was merely "friendly and
formal" with no discussion of "official
ntacts between the two churches con-
rned."

This month proposed discussions be-
veen the Roman Catholic and Eastern
rthodox churches were still "unofficial"
ut they were out in the open. The Vati-
an radio announced that ten represen-
tives of the Roman Catholic Church
ould meet with an equal number of
astern Orthodox churchmen in Venice
ext year for "theological discussions of
terest to both churches." The Vatican
ould "encourage" the meeting but
ould not "invest it with its official con-
nt," the report continued. "If these
rst encounters turned out satisfactorily
the Holy See would then commit itself
on the ground that has been examined
and known."

Pope encourages talks

The broadcast referred to the meeting at Rhodes, saying it "was in no way extraordinary since all members of the group are experts in ecumenical matters and their activity is encouraged by the Holy See." Because the Roman Catholic Church does not belong to the World Council, meetings between Roman Catholic and Orthodox delegates had to be arranged "at a different level," the radio said.

Orthodox delegates expected at the meeting at Venice will include Dr. Hamilcar Alivisatos of the University of Athens, Prof. Georges Florovsky of Paris, and Prof. Chrysostomo Constantinidis of Istanbul, the broadcast said. Roman Catholic participants were not named.

In an informal address to a group of visitors at his summer residence, Pope John XXIII said that "separated brethren" would be welcomed if they wished to attend the Roman Catholic ecumenical council tentatively scheduled for 1961. "The Catholic Church is always their house, from which they withdrew," he reportedly said. "Such historical incidents occur in every family."

Church schools get bus service

As most of America's school children returned to classes this month, more communities were providing bus transportation for parochial school pupils.

Chief gains for parochial school bus rides at public expense came in Connecticut, New York and Kansas. Only controversy was in New York's Burnt Hills-Ballston Lake school district near Schenectady. District voters had last year refused to approve bus transportation for

parochial pupils, voted instead a $4,500 fund to take the issue to court. After State Education Commissioner James E. Allen, Jr. ordered bus service provided for 68 pupils who attend Roman Catholic schools, voters changed their minds, adopted by a 430-421 vote a $10,500 appropriation to provide the buses. Meanwhile, State Supreme Court Justice Roscoe V. Elsworth approved Dr. Allen's action as constitutional.

In Bryan, Clyde, Bedford, and some other Ohio communities, school boards rejected requests that parochial school pupils be permitted to ride on regular school bus routes. Some Ohio school districts furnish such transportation, but a 31-year-old opinion of a former Ohio attorney-general calls it illegal. No court decision has been rendered.

Churchtown issue settled

The 120 pupils of Churchtown Elementary School near Watertown, Ohio, were back in their classes this month. The school had been subject of a controversy when County Prosecutor Randall Metcalf ruled that teaching by garbed Roman Catholic nuns in a public school rented from a Roman Catholic parish constituted public support for a sectarian school.

Acting on the prosecutor's advice, the county school board had held up teaching certificates for the nuns. Churchtown pupils had expected an extended vacation.

The issue was settled when the school became St. John the Baptist Roman Catholic parochial school. The Rev. Charles Highland, pastor of the parish which had rented the building to the public school district, said 117 Roman Catholics and three Protestant children were enrolled. Two other Protestant children in the community will attend school in a neighboring district, with transportation provi by the public agency.

"Today we have a Roman Cath school operating as such," said the R L. Wilson Kilgore of the Lakewood Pr byterian Church in hailing the soluti "Before, it was a Roman Catholic sch operating under guise of a public scho

Parochial schools gain

Parochial grade schools in Penns vania will have an increase of more th 20,000 pupils this year, while enrollm in public elementary schools will dr about 18,000, according to the state D partment of Public Instruction. Paroch high schools will gain about 6,000 pup Dr. Carl Morneweck, the departmer research director, said.

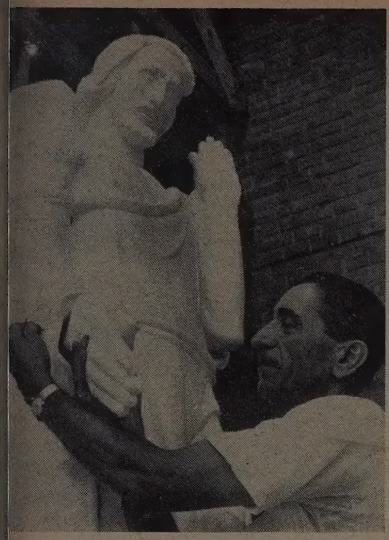
Total parochial school enrollment w reach 598,000 compared to 572,000 l year. Almost all the parochial scho are Roman Catholic. About two milli students attend public schools in the sta

Reason for the sharp jump in paroch school enrollments is "the fact that pa chial schools are growing both in numb and in school population, thereby drawi considerable numbers of pupils w would normally have gone to pub schools," Dr. Morneweck explained.

Catholic students favor Kennedy

Prejudice against a Roman Catho candidate for the presidency of United States is declining, Dr. John Kane of Notre Dame University told annual convention of Newman C members at Albuquerque, New Mexi Newman Clubs are composed of Rom Catholic students at colleges and univ sities.

Some interreligious tension would caused by such a candidate, Dr. Ka said, but recent polls have disclosed t only 24 per cent of the voters would



CHRIST STATUE FOR WASHINGTON
arver Vincent Tonelli adjusts hand of odel for 16-foot statue of Jesus which ill overlook capital from campus of esley (Methodist) Seminary. Sculptor as Leo Friedlander of New York City

ise to vote for a Roman Catholic can-idate for the presidency, against 31 per ent in 1940. "One disturbing finding of e polls was that more than half of all e Catholics questioned would jump eir party lines to vote for a candidate f their own faith," the educator con-nued. "Perhaps it is an indication, how-ver distasteful to Catholics, that the rem-ants of a minority group mentality still rvive."

Roman Catholics "cannot be consid-ed as solid voting blocs," said the Rev. ichard Butler, Newman Club chaplain t the University of New Mexico. How-ver, a straw vote among delegates owed that the Roman Catholic students vored Sen. John Kennedy, Massa-husetts Democrat, over any other pos-sible candidate. Kennedy topped Vice President Nixon 257-107 and Gov. Nelson Rockefeller 326-56 in the poll. Senator Kennedy is a Roman Catholic.

In other pairings, both Nixon and Rockefeller were favored over other potential Democratic Party nominees.

Baptists oppose Roman Catholic

Southern Baptist and United Brethren groups took action at recent meetings opposing election of any Roman Catholic to the presidency.

The Indiana Conference of the United Evangelical Brethren did not name any specific church, but adopted a resolution to "caution the people of the United States of the danger inherent in selecting high government officials who, because of their religious faith, might be subjected to dictations of some foreign government or personality."

The Laurel River Association of Southern Baptists in Kentucky charged that election of "any Roman Catholic . . . would be a danger to our American freedom." The Kentucky Baptist *Western Recorder* said "many more of the nine million Southern Baptists have the same views as these Laurel River Baptists." Similar statements had been issued by other Southern Baptist associations.

Several top Protestant leaders, including Methodist Bishop G. Bromley Oxnam and United Lutheran President Franklin Clark Fry, had been quoted as stating that religion should not bar any individual from consideration for public office in the U.S.

And so forth

Bishop Lajos Veto, who took the place of Bishop Lajos Ordass as head of the Hungarian Lutheran Church, was stricken with a heart attack in June. He will be inactive for about six months.

world news notes

RUSSIA'S NEW LOOK

A FIRST-RATE reporter, Harrison E. Salisbury, worked for years in Russia as a New York *Times* correspondent during the Stalin era. He returned this spring, and spent four months revisiting people and places he knew when Stalin died.

The "differences" between Russia in 1954 and in 1959 "far outweigh similarities," says Mr. Salisbury. "Stalin's Russia is dead," he states, and "is not likely to be born again in our time."

Khrushchev's Russia is still poor, and unlikely to catch up with U.S. living standards for many years. It takes a year to get a telephone installed in your apartment, but 200,000 people in Moscow are living in new apartments. They have privacy now, don't have to share the kitchen and bathroom with half a dozen other families.

BIGGEST CHANGE, says Mr. Salisbury, is that "the secret police no longer knock on doors at night." Most of the terror of the police state is gone. Russia is no democracy where people assert their right to think and talk as they please. "Not all terror and not all intimidation" have disappeared. But "the spirit of the people has been transformed."

"No longer are Moscow streets lined with sullen crowds and scowling faces." People talk freely with American visitors, not worried about spies watching them. "Tensions born of years of fear and terror are fading." Slave labor camps, such as Vorkuta, are gone.

The new Russia, says Mr. Salisbury, is "strong, cocky, talkative," like Khrushchev, who has given Russia its new look. With its powerful missiles it feels more secure, overestimates its achievements, underestimates U.S. capabilities. Khrushchev believes Russia will rule the world not by military conquest but by demonstrating its superiority in raising its standards of living. The "new Russia" is "more challenging, more complex, and often more difficult to contend against."

THE RUSSIAN campaign against religion is not succeeding. A "strong revival of religion got underway in the Soviet Union during World War II," says Mr. Salisbury, "and has continued."

There is atheistic literature on every bookstand. "Atheistic lectures are delivered in neighborhood halls." The Communist youth organization tries to combat the influence of religion on the young. But, says Mr. Salisbury, the church attracts more and more young people. Church marriages have again become fashionable. More churches have been opened and those who attend contribute generously. Some priests live luxuriously.

Greatest political danger which Russia faces, Mr. Salisbury surmises, is the growing power of Red China, which is completely a police state. There is "an open clash between China and the Soviet Union for dominant influence" in the vast, underpopulated Outer Mongolia. Key to Khrushchev's desire for better relations with the West, especially the U.S., may be his hope of "liquidating tensions between Moscow and Washington" before dangerous competition builds up between Russia and China.

"The two giants of communism are pulling in different directions," says Mr. Salisbury. Before China arms itself with H-bombs, Russia must abate the hostility of western nations. Mr. K. wants to be sure that in the final victory of communism throughout the world it will be Russian rather than Chinese communism which comes out on top. G. E. R.

Crowd on the Fringe of Faith

IT'S NOT YET the season for touring. The calendar says, "It's almost time"; the roads say, "It's not time yet."

But work is waiting to be done, and this work is *"touring"*—going from village to village, working with local pastors, evangelists, and lay Christians in the outreach of the church in India.

The Andhra Evangelical Lutheran Church has assigned me as "district" or "evangelistic" missionary in this synod. Of course, all missionaries are evangelistic, related to the gospel. At least we try to be. But I am called an evangelistic missionary because my work is mostly among non-Christians.

BY CHARLES SPRINGER

THE VILLAGE I want to visit is not accessible by car. The only way to reach it by land is on dirt roads. The rains are late this year and the roads are still seas of mud.

We take a circuitous route instead. Although the village is on this side of the river we cross over to the opposite side on the new bridge, concrete evidence of technical progress coming to India, and board a small launch. The boat is leaving shore as we approach the dock and I fear that our day's plan is ruined. But we call, and the boatman turns the rudder back to shore. His schedule is flexible.

The small motor launch plies up the river stopping at villages on both sides.

EVANGELIST DISPLAYS CHRISTIAN LITERATURE ON INDIAN STREET

The noise of the vibrating motor makes conversation difficult. I spend my time looking around.

In the fore section, in front of the engine, are benches on which we sit with the other men. Women and children sit on the floor to the rear. The division and relative position of the sexes in India is so commonplace that this scarcely deserves note.

At our feet, a boy opens a tin box containing various kinds of Indian sweets and makes a few sales. He also sells bottles of "soda" — plain carbonated water.

On the panels of the engine room are various notices in Telugu. "Hari Rama" and "Sri Krishna," inscriptions to Hindu gods, appear side by side with "No smoking"—which everyone disregards—and "Danger, engine room." Sometimes the boat gets stuck on a sandbar. Then the crew goes to work and pushes us off with long bamboo poles.

OUR TWO-AND-A-HALF-HOUR JOURNEY ended, we scramble up the bank to the village, still vibrating from our trip. Despite our postcard to the evangelist who lives here there is no one to meet us.

The pastor and lay evangelist who are with me help me carry our luggage the half-mile to the village. We have our bedding, some books for sale, a kerosene pressure lamp, some food and a few personal necessities.

A kindly person offers to help us and later in the day we come to know him as an important person in the village: a Communist politician who has the highest regard for Christ and Christianity but no desire to associate himself with either.

When we reach the local evangelist's house we find no one at home. While the pastor and evangelist who came with me search the bazaar for our host I sit on a bed in front of his house and eat an orange.

The surprised evangelist finally appears.

He never thought we would come to this solated village.

We question him about his work; we want to visit the homes of the Hindu people he knows and whom he is instructing in the Christian faith. He tries to change the subject but when he is pressed he says, "No one here is interested." This is a surprising statement. People in India are finding less and less satisfaction in their traditional idol worship. Not all of them look for answers in religion and some are prejudiced against Christianity.

AUTHOR CHARLES R. SPRINGER has been a missionary in India since his graduation from Hamma Divinity School in 1951. He was born 33 years ago in Evansville, Indiana, and studied at Wittenberg College. His current headquarters is at Sattenapalle in the Guntur District of Andhra State. Married, with one daughter, the Springers were on furlough in the United States from 1957 to the end of 1958.

But in practically every village I visit there are people willing to listen to the gospel—although not necessarily willing to commit themselves to it. That's not true in all of India but in Andhra Pradesh the seed may freely be sown.

"NO ONE IS INTERESTED" means that the evangelist is not interested. So we do what little we can. We visit the few Christian families. The evangelist has neglected his work. He is responsible for this small congregation but even Sunday services have not been held regularly. The parish pastor must oversee fifteen congregations in addition to this group and comes infrequently to this hard-to-reach village. It isn't just that the church is not growing here. What was once here is slipping away.

In the evening we have an outdoor meeting by the house of a Christian *ryot* (farmer and landowner). Together with his family he is the only Christian in the village who has come from a high-caste background. Although the visit of an American is a novelty only about fifty people attend the meeting to hear my associate, the "evangelistic pastor" of the synod.

As I tuck in my mosquito net at night I think of the unfavorable report and recommendations I'll have to make on the work in this village.

"The harvest is plentiful, but the laborers are few: pray therefore the Lord of the harvest to send out laborers into his harvest" used to be the challenge calling foreign missionaries to India.

Now the situation is changed. The harvest is still plentiful, the laborers are still few, but the challenge is no longer addressed to the missionaries from Europe and America. It stands squarely before the Indians themselves and it's up to them to respond.

Lenin speaking in Moscow's Red Square on Nov. 7, 1918

We Must Hate

IT IS SCARCELY debatable that the breakdown of our so-called Christian culture is paralleling the breakdown or family life and of the very concept of the family. It is difficult to say what is the number one problem of society today. It is *not* difficult to say that whatever the number one problem is, it involves the family—and what is happening to it.

BY ROBERT E. LEE

Margaret Mead's penetrating barb– that we have moved from a grandmothe culture to a baby-sitting culture—doe not go deep enough. The real baby-sitte is the television screen, and Popeye is more dominant father-figure than th flesh-and-blood daddy who comes hom to eat, like a member of a boarding clu or a weekend guest.

And mother, exhausted either from he work or from chauffeuring the childre

round to their hundred and one activities most of which they are not interested in, is actually thinking about the flower arrangement she's got to make, or the PTA meeting she has to attend but doesn't want to or a score of other things that must be done. And all the while, the children are trying to figure out how they may win a prize in a television contest by guessing the right answer. Long live suburbia.

THE TRAGEDY is that, in some measure, we are all a part of that picture. And we keep thinking that our children will surely get what they need to know as preparation for life in 3½ to 4 hours of actual study time at school five days a week—and in one hour a week at church —what we are not accomplishing with them in all of the rest of the time.

We think it's a joke when an eight-year-old lad defines home as "the place we keep the things we own." Or when a naively brilliant high-school graduate refuses to go to college unless her parents will give her a convertible and a fur coat to start her freshman year.

Somehow, somewhere along the way, we've managed to jump the track. It's sentimentally satisfying to say that "the hand that rocks the cradle rules the world," but it is probably more realistic to say that in 20th century America, the pen that writes the checks determines the future. While family life in our Christian culture has been destroying itself, communism has been rubbing its hands and saying: "Let the state rock the cradle."

Communism intends to produce a generation of men and women who will find their fulfillment in loyalty to the state and its system. The state, with its declared goal of a classless society, becomes mother and father of the people.

It will teach them what ought to be taught. It will give them the only morals they need. It will lead them to express their instinctive need to love and to be loved in devotion to the goals of the state. It will teach them what is important and what is unimportant, and it will ultimately swallow them up.

In the USSR today 90 per cent of the people are in bondage to the state. None of these are voting members of the Communist party. They have virtually no hope of changing or improving their situation. This 90 per cent comprise two distinct classes: 1) the sub-standard wage earners; 2) the slave labor, or indentured servants of the state.

Those who are slave laborers receive no wages, and are completely at the mercy of the state. They live in work camps and their children are reared mainly in state institutions where they have little or no contact with—and frequently, no knowledge of—who their parents are. They are being reared to think of the state as their parents.

The other group, who live on sub-standard wages and who are constantly in debt to the state, must permit the state to care for their children during long working hours six to seven days per week, during which time the children are taught that the working class is their family and the state is their real mother and father.

THIS IS what they are taught. In the words of Lenin: "We must hate! Hatred is the basis of communism! Children must be taught to hate their parents if such are not communists! If they are, then the child need not respect them—need no longer worry about them!"

"Bolshevism," said Lenin, "is not a young ladies' boarding school. Children should be present at the executions and should rejoice in the death of the enemies of the proletariat."

Later, in *Pedagogy* magazine in 1949, he said: "The pupils of the Soviet school must realize that the feeling of Soviet patriotism is saturated with irreconcilable hatred toward the enemies of the Socialist society. It is necessary to learn not only to hate the enemy, but also to struggle with him, in time to unmask him, and finally, if he does not surrender, to destroy him."

On morality, Lenin had this to say: "For us there is no such thing as morality taken outside of human society; such morality is a fraud! For us, morality is subordinated to the interests of the class struggle of the proletariat."

THIS IS the philosophy behind the willful dismemberment of family life in Russia. By literally forcing mother to work outside the home so that as long ago as 1940 41 per cent of the industrial workers of Russia were women, the state could step into the breach and take over the control of the children, in nurseries and schools, where for ten to twelve hours a day they are surrounded by pictures glorifying the achievements of the state and are indoctrinated to believe that the state was, is, and must be their first and highest loyalty.

By breaking down family life, by limiting the possibility of normal family living, the state becomes the cradle in which personality is warped and bent to suit its own ends.

What is happening to family life in America and what has happened to family life in the USSR must be put side by side. In America, we are for the most part voluntarily forfeiting the pre-eminent role of the home in moulding personali and character. Beneath the veneer pretending that we are giving our ch dren what we like to call "all of the a vantages," we are actually entrusting t real moulding of their character to som one else.

In the Communist state the same thi is happening, the only difference bei that the forfeiture is on an involuntar basis. There is one significant differenc The Communist youth, cut off from t family, soon knows where his loyalty lie The state never lets him forget.

The youth in the democratic socie seldom knows where his loyalty lies. H drifts from emotional insecurity to em tional insecurity, wants what he's fr quently not willing to work to achiev believing in a freedom which he mi takenly interprets as license rather tha responsibility, giving lip service to a m

Lenin in 1918

Moscow: Red Square with St. Basil's Cathedral at center

rality which he is willing to betray provided he won't be caught and ultimately, as an adult, drifting into a mould, a split-level with a patio and two cars where he compounds the failure of which he himself is a victim.

The task of the church is not to criticize, but to enlighten. It does no good to lambaste communism unless what the Gospel of Jesus Christ says can be shown to be the answer.

WHAT DOES the Bible have to say about it? Let's stop looking for the answers on a psychiatrist's couch, or in our economic dilemmas. "Honor Thy Father and Thy Mother . . . Children, obey your parents . . . Ye ought to love one another, as Christ loved us . . . Forgive us our trespasses, as we forgive those who trespass against us . . . Woman, behold Thy Son —Son, thy mother . . ."

On page after page of the New Testament, Jesus draws us into the environs of a home. There he found the language by which he could describe his kingdom. And whenever he lifts us from the environs of an earthly home, it is to confront us with the fact that there is a home above—which is not of this world—but of eternity. When the family breaks down, as the heart and center in which personality and character are nurtured, the ultimate result is chaos.

This is what communism knows, and into the chaos of our time it comes, at first subtly, and then violently, saying: The state is thy true home and family.

The Rev. Robert E. Lee is pastor of the Church of the Redeemer, Atlanta, Ga.

Lankenau: Tradition, Progre

By Albert P. Stauderman

Hospitals have hearts. Sometimes they're mechanical—efficient administration, top-notch equipment. Sometimes they're intangible—a spirit of service and care.

Lankenau Hospital in Philadelphia has all the equipment, from a transparent talking woman to a cobalt bomb. It has a world-wide reputation for research and for effective care of its patients. But it has an unusual heart—the self-sacrificing service of Lutheran deaconesses.

Just 75 years ago deaconesses were brought from Germany to work as nurses and supervisors at the hospital. Although the hospital is not officially a church institution, its most recent report calls the deaconess service the "heart" of the institution and the factor that "makes" Lankenau.

Lankenau's gleaming new multi-million dollar building sets atop a hill just outside the western city limits of Philadelphia. On its 93 landscaped acres, former golf course, stand the hospital, research institute, a rehabilitation center and a medical staff building. A few miles away is the headquarters of the pioneering Institute for Cancer Research, also Lankenau-connected. A nearby apartment house has been taken over for the famed Lankenau School of Nursing.

Lankenau's wealth and reputation were hard-earned. When Philadelphia textile tycoon John D. Lankenau, a German immigrant, became president of the German Hospital in 1869, the nine-year-old institution was struggling along in a converted mansion. A few years later new quarters were constructed on Girard Avenue, then an outlying section of the city but now locked in North Philadelphia's "jungle."

nd a Heart

Staff problems were acute even with the new building, so Mr. Lankenau enlisted the aid of his church. In 1882 the hospital board of trustees agreed that of its 16 members, "three shall be ministers of the Lutheran Church recognized by the Evangelical Lutheran Ministerium of Pennsylvania." Two years later a group of seven German deaconesses had been persuaded to come from Iserlohn, Germany, to direct nursing at the hospital and to establish a school for nurses. These ties with the Lutheran Church started a new day for Lankenau. Since then the hospital has grown in prominence, strength and service.

JOHN LANKENAU'S 32 years as hospital president—from 1869 until his death in 1901—were recognized in 1919 when the institution's name was changed to Lankenau Hospital. His benefactions and interests had meanwhile enlarged the Lankenau ties—the deaconesses were operating their own Motherhouse, a home for the aged (named the "Mary J. Drexel Home" after Mrs. Lankenau), a children's hospital, and a girls' school.

Other benefactors have since added to the hospital's lustre. Dr. John B. Deaver, one of the foremost American surgeons of his time, headed the staff for many years. More recently a score of civic-minded men and women have made large gifts to the hospital, but probably none more than Miss Mary Ethel Pew, one of the heiresses to an oil fortune.

When the hospital moved to its present site in 1953, she purchased the large nearby Green Hill Farms apartment building as a home for the nurses. To make sure the deaconesses would stay close to the hospital, a former Pew mansion in Wynnewood, a few miles away, was donated as their new Motherhouse. And there were other gifts.

These benefactions have enabled the hospital to engage in some unusual and far-reaching programs. The two research institutions have developed new techniques for the treatment of cancer and have worked with scientists all over the world to find the difference between cancer cells and normal cells in terms of chemistry and physiology. Once this difference is clearly defined, a major hurdle will have been overcome in the conquest of the disease.

The hospital was one of the first in the U.S. to acquire a cobalt bomb, a therapy unit whose power in the treatment of cancer is equal to $50 million worth of radium.

HEALTH EDUCATION has been another concern of Lankenau. On the hospital's ground floor is a health museum, visited yearly by thousands of school children and adult groups. Its displays show the

cause and treatment of various diseases.

A large auditorium is used for lectures and film presentations and converted into a chapel each Sunday afternoon.

Extensively used for demonstration purposes is the "talking woman," Pandora. Pandora is a life-sized plastic mannikin, transparent and with an arrangement of lights which enable it to show the functions of the human body. By means of a recording, Pandora "describes" these functions to fascinated audiences.

PLASTIC PANDORA
life in a body

SOME PEOPLE think of Lankenau as a Lutheran hospital. Though it has the service of the deaconesses as its nursing supervisors and the membership of three pastors on its 27-member board, it has never had an official connection with the Lutheran Church.

But there are connections beyond the services rendered by the deaconesses. This year another tie was strengthened when the Rev. Wilbur M. Laudenslager was named Lankenau's chaplain. A former Navy chaplain with the rank of lieutenant commander, Pastor Laudenslager had served congregations in New Jersey before his military service.

In 1955 he was named chaplain to the deaconesses at the hospital. His salary was paid by the Philadelphia Deaconess Motherhouse and by St. Paul's Lutheran Church of Ardmore. He was not a hospital official, but was permitted to minister to patients. With the aid of a deaconess, a theological intern, and some part-time student helpers from the Philadelphia Lutheran Seminary, his task was to bring spiritual help to each patient in the 350-bed institution. Testimony to the value of this ministry came from the hospital board in making the chaplain a staff officer.

Chaplain Laudenslager has probably been on television more than any other Lutheran pastor. The Sunday afternoon services in the hospital auditorium are telecast throughout the building on a closed circuit each week. TV sets are available to patients in every room. On Sunday afternoon Channel 5—the hospital's own circuit—is top-rating.

HOSPITAL MINISTRY has its heartaches especially when there's bad news to break to relatives of patients. In such cases the staff has learned to lean heavily on the chaplain. With the rapid turnover of hospital patients these days, some 40 or 50 newcomers enter Lankenau each day.

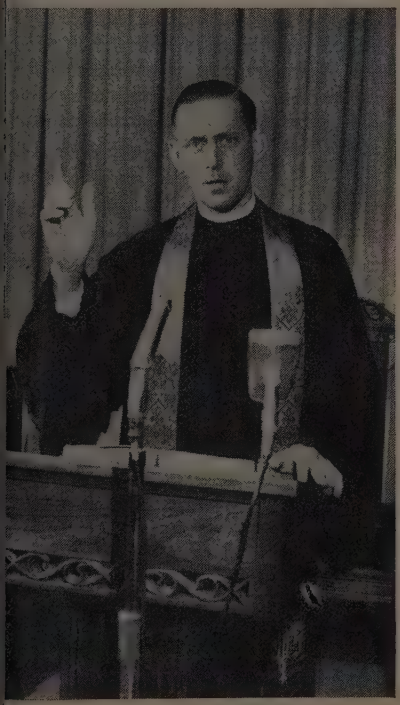
Before their first day of hospitalization is over, each has been visited by the chaplain or one of his staff. "Since the next morning is often the time for an opera

ion, this immediate visit is urgent," Pastor Laudenslager says.

Admission slips come to the chaplain within minutes after a new patient enters. The variety of religions listed is wide—the top slips one morning listed a Buddhist, a Mennonite, and a Quaker.

"IF THEY LIST a definite church, we can help them," the chaplain says. "The ones we can't do much for are those who just list themselves as 'Protestant.'" Pastors of various denominations visit on a regular weekly schedule and are provided with names of patients of their faith.

Beside the ministry to patients, the chaplain teaches a Bible course in the nursing school and conducts discussion periods to help student nurses understand religious needs and practices of patients. Nurses are also instructed in procedures for emergency baptisms.

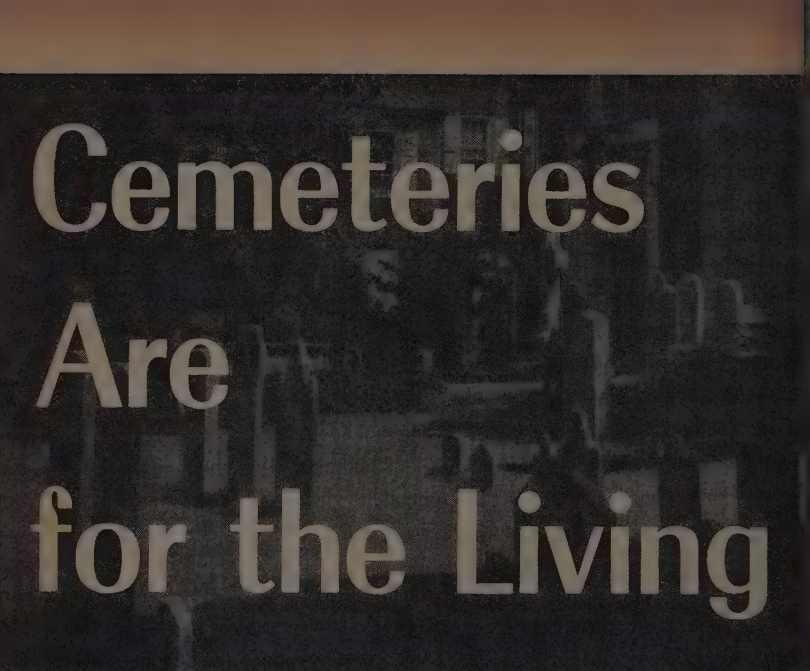


PASTOR LAUDENSLAGER
closed-circuit sermons

CHAPLAIN AND PATIENT
visits are urgent

To help the students understand themselves, nurses are interviewed by the chaplain when they first enter the school and again six months later, when they are capped. The school's reputation brings it applications from three times as many girls each year as the 65 who can be admitted for the three-year course. More than half of the nursing students are Lutherans.

The Christian atmosphere and the ultra-modern H-shaped building typify Lankenau's program. It aims to heal body and soul—to live up to the heritage of the past and the ideals of selfless service while forging ahead into future horizons of medical science.



Cemeteries Are for the Living

By Betty Furst

"We don't go any place in the evenings—except to the cemetery!" said my neighbor whose father died nearly a year ago. "We visit the cemetery once a week."

I wonder how many other American families visit cemeteries weekly. And is this, or isn't it, a good way to put in their time?

I enjoy visiting cemeteries. I like to wander around reading inscriptions, especially the old ones, and to leave bunches of home-grown flowers. In my small hometown we made a big thing out of Memorial Day, cutting every blossom in sight and then placing at least one, as a sort of visiting-card, on every grave in both the maternal and paternal lots.

It wasn't necessary to leave more tha a few on each grave because other rel tives, with baskets and bucketsful, we making the same rounds. In fact, yo knew who had been there before. Cous Maud had pink ramblers while ours we red or white.

But I can't bring myself to buy flori flowers to take to a cemetery—exce at the time of a funeral, when I sen them to comfort the bereaved. It doesn seem right to invest money, that woul feed or clothe the living, in flowers fade on a mound of dirt.

Which raises the question: How muc time and energy should a person spen visiting, or meditating on, a pile of earth

Do Americans really feel their love ones are still down under that sod? Man seem to think so. What a horrible though

if you bother to carry it to its detailed conclusions!

Or do they think the souls of the departed hover around the tombs? Would this mean that souls are trapped in a tiny orbit?

Why would persons whose interests had all been in their homes, offices, churches—or taverns—suddenly be so devoted to a small bit of unfamiliar ground?

Elderly folks and small children are fascinated by "seeing where I'm going to lie some day." I think this has to do with security—one spot the individual won't have to share. And many adults have their tombstones installed and engraved (except for the final date). They seem to think the survivors won't care enough to do it for them. For there's a belief that "we don't die as long as we're remembered." We depend for immortality on an engraved piece of stone.

Relatives speak of "visiting the cemetery religiously" and literally mean they are trying to insure the dead person will live on. It's hard to say good-bye. As a little girl I continued "God bless Papa and Mama" for a long time after my mother was buried.

And I still pray for many departed loved ones, because we don't know whether or not death ends all need for our prayers. On the other hand, Jesus said: "Let the dead bury the dead." We don't know just what he meant—but I wonder . . .

ONE OF MY FRIENDS lost her little boy. She promptly offered her services to a children's hospital and the City Recreation Department. By working for other people's children, she felt she was still serving her own.

Another friend, who cared for a senile father in her home for years, transfered her devotion and experience to the old men's ward of a state hospital after his death.

I belong to a volunteer group that has a large percentage of widows. They play games, tell jokes, and take sick patients on outings. Does it prove they have forgotten, or does it testify to the reality of their love?

PERSONS who would benefit from the peace and beauty of a cemetery are those who live in crowded, noisy city houses and apartments. I think we, who spend money keeping our family lots mowed, watered and decorated should offer the hospitality of these grounds to any hot, tired or tense persons who would enjoy visiting—or even picnicking—on the tree-shaded lawn.

All of us might benefit from visiting often if we used these visits as a sort of retreat—to get away from the hustle and bustle of life, to take stock of ourselves. But to visit a cemetery only to agonize over our loss, turn the knife in the wound, exhaust ourselves in regrets for what can't be done over; to visit a cemetery to show off our devotion to others when we ought to be visiting the living—do these visits really honor the dead?

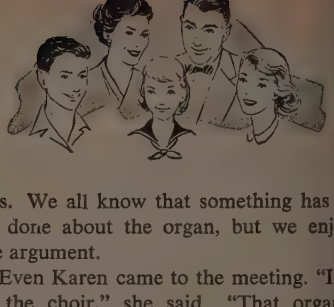
And to visit with the idea that *"here's* where my father, mother, husband, child now are" is to dishonor him who lived, died and rose from the dead to prove just the opposite.

OUR ULTIMATE HOPE is that eternal spring not followed by any winter, that eternal day after which there shall be no night. But there is still today, and in each today we must be resurrected from the dead.

—MARTIN J. HEINECKEN in *Preaching the Resurrection,* edited by Alton M. Motter (Muhlenberg)

FIVE MAKE A FAMILY

High Finances



LAST SUNDAY after church both Pete and Susie spoke scornfully of the huffing-puffing church organ. When even the children begin to notice the wheeze and whine and the non-playing keys, I suppose it *is* time to do something about it.

The church hoped we could "make do" with the organ one more year. So many big expenses have to come out of this year's budget that the church council and treasurer closed their eyes to the need for organ repairs.

Maybe next year, the congregation said. Next year things will be better, there won't be so many extraordinary expenses. Do *all* congregations fool themselves this way? We do it every year. You'd think we'd learn the lesson—that all years are alike and that a church can't overlook imperative repairs.

"WE'RE LUCKY," Dan said, as we church members argued over coffee after the congregational meeting, where organ repair had been discussed. "What if we had to buy a new organ! Think of *that* expense. The firm that's going to rebuild and repair ours says that we could never get an organ like it for what the church could pay. We'd have to mortgage ourselves for the next twenty years."

The repair job was to cost $1,500, was to be done right on the church premises, and the organ firm assured us we'd be without the organ for only three weeks.

At the congregational meeting a lot of opinion had been aired. Congregations always have to hash over projects like this. We all know that something has be done about the organ, but we enj the argument.

Even Karen came to the meeting. "I in the choir," she said. "That orga very important to us, even if we oft sing without accompaniment."

THE CHOIR DIRECTOR appealed for r pairs . . . "so notes will not come out thunder when they should be whisper

The organist appealed for complete r building . . . "so when I strike the fir note of each response in the liturgy, note is heard."

We all laughed—because there a times when we have our mouths open sing a response, the organist presses th notes, and . . . no sound. It leaves u feeling foolish.

A representative of the women groups said, "Last Sunday I heard a vi itor snicker when that awful 'eeeeel came right in the midst of the offerto It's all right for us to laugh. We kno that organ and forgive. But visitors thin our organist can't play."

Pastor Ittel sat in a back row, diplo matically listening to each argumen Finally he could be quiet no longer. believe that it's not a question of . . . sha we have the organ repaired. It *must* b repaired. That seems to be the genera opinion. I suggest that we now turn t ways and means of financing the repairs.

There was a murmur of agreemen The chairman for the informal meetin busied himself with papers at the speak ers'-table. "We have some figures here

The bank will let us have $2,000 at very good rates for two years. The estimate for the organ rebuilding is $1,500 . . . but there's always a chance that something drastically wrong may be found once they have the instrument apart. We're playing safe with $2,000."

THE TREASURER ROSE. "Two thousand's quite a lot to add to our budget—considering our income and what we have already allotted for expenses and benevolences and other things. To make the payment as easy as possible, the council has recommended that we prepare packets of 24 offering envelopes, one for each month for two years. These will be available next Sunday.

"No one is obligated to take any envelopes, nor to fill all 24 envelopes. If a hundred families or individuals take envelopes and give an extra dollar each month for two years, we'd have more than enough. If two hundred take envelopes and give fifty cents a month for two years, we'd have the $2,000 and more.

"We're not afraid that the organ repair can't be financed. Our fear is that some of you may feel this is just one more burden in addition to what you are already contributing. We want it to be entirely voluntary . . . no signing on the dotted line."

There was some discussion about this plan and some disagreement. Is there any church where decisions or suggestions made by the council are not contested? Sometimes just for the fun of contesting. Sometimes in a mood of valid criticism which may result in a better plan.

THE ARGUMENT this evening came to an abrupt and amusing end. A dear, elderly lady arose—the *grande dame* of our church. She's 91, lives alone, manages on a tiny pension, in one immaculate light-housekeeping room. But she gives to every cause of the church.

"Young man," she addressed the treasurer, probably 50 years younger than she, "you and the council made one mistake."

She shook her finger at the treasurer. "You should have had those envelopes here tonight. Everyone is in the organ-repair mood. By Sunday some will have time to think it over. And second thoughts aren't always as generous." She sat, amid a burst of applause.

"I'm going to take a packet of envelopes," Karen said, as the meeting ended in coffee and fruit drinks in the church social hall.

"They don't expect young people to contribute," I said. "A family is expected to take only one bunch of envelopes."

"I want my own," Karen said determinedly. "Even if I give only ten cents a month for 24 months, that's $2.40. It will pay for new leather on one key, won't it? I'll bet some of the other choir kids will want to give, too—beyond what their families give. We have a lot of fun with that old organ. You don't know what goes on in the choir loft and at choir practice."

Dan looked at me and winked. "So that's why the organ needs rebuilding!"

THE ENCOUNTER of divine grace and human sin has the nature of a collision, and as such it necessarily involves suffering.
—GEORGE S. HENDRY in *The Gospel of the Incarnation* (Westminster)

WORSHIP NOTEBOOK

WORSHIP IN EUROPE — (Part 1)

THE CHRISTIAN who enters his church to worship on the Lord's Day knows that he is not alone. Around him are others who come for the same purpose. If he is thoughtful he is conscious that, in almost every part of the world, other Christians are one with him as he lifts his heart and mind to God.

But how much do we know of how our fellow Christians worship in other lands? If we were to enter one of their churches would we feel this fellowship?

Lutherans are aware that our church, unlike most other Protestant churches, retained much of the ancient pattern of worship. In almost every Lutheran church in the world the order of worship is much the same. Apart from the peculiarities of language and certain ceremonial distinctions, the order is almost everywhere alike.

IN GERMANY, for example, I recently attended services in various churches. Architecturally the churches would undoubtedly make most of us feel quite at home. Some of the buildings date from pre-Reformation times and it may seem a bit unusual to see ornate altar pieces and statues of Christ, the Virgin Mary, and the saints. Also there is a lot of modern church building going on in Germany.

But what happens when people go to church? For one thing, they don't sit down as soon as they enter the pew. Instead of kneeling or sitting with bowed heads they stand reverently facing the altar and offer their personal prayers.

At the appointed time the pastor enters the chancel and proceeds to the altar for his own meditations. Pastoral vestments in Germany are almost everywhere the same, the black gown or *talar* and the white tabs or *beffchen*. The garb resembles that worn by Presbyterian ministers.

Only once did I see a pastor wear other vestments and this was at a retreat conducted by the Brotherhood of St. Michael, where the minister was celebrating the eucharist in the historical vestments. The Brotherhood of St. Michael is an association of German churchmen, with a few members in other lands, which is composed largely of laymen. It has a strong interest in the liturgical movement but has an equally determined program of service in the world.

THE CHOIR, if there is a choir, is seldom vested and is usually located, along with the organ, in the rear gallery.

The order of service is very much like our own. Interspersed with hymns, many of which are frequently divided into two parts with half of the stanzas sung at one place in the service and the remainder at another, the liturgy follows closely the pattern of the mass of the western church.

At Neuendettelsau, where a famous deaconess motherhouse was established by Wilhelm Loehe, holy communion is celebrated on Saturday afternoon after Vespers. The sisters, following the practice established by Pastor Loehe, wear long white veils over their habits to receive the sacrament. A group of young girls wearing dark uniforms and braided hair receive the offering.

When it came time to go to the altar the communicants—sisters, townspeople, and visitors—took their places on kneel-

ng stools arranged in a three-sided square before the altar. Overhead an almost life-ized crucifix surmounted the altar and a beam stretched across the sanctuary bear-ng six wood-carved kneeling angel fig-ures each holding a large candlestick.

The pastor went down the line giving he bread and then followed with the arge silver chalice. When the cup needed efilling the "church sister" stood by with nother chalice to hand to the pastor.

BUT THE THING that struck me most bout worship in churches in Germany is hat there is little congregational parti-ipation as we know it. Frequently the ongregation sings the hymns and joins n the Lord's Prayer, but that is it. I've alked with Roman Catholic priests who re familiar with our services in the U.S. nd several have told me that they marvel ow our people sing the liturgy.

Parts which in the Roman Church are sually said by the priest, and are hardly udible, are sung enthusiastically in al-most every Lutheran congregation in the United States and Canada. This is not rue in Germany.

The churches in Germany have re-ently received a new service book with he liturgy and all its features very much ike that of the *Service Book and Hymnal.* But this new book has not been as fully ccepted among German Lutherans as as the new book in America.

One of the deaconesses at Neuendet-elsau showed me the old service book rom the altar of the church. It was Loehe's work and had been printed in German in Chicago. Many of the con-gregations in America used this same ook in the last century. When I asked er if the new *Service Book* is in use at Neuendettelsau, she said, "No, not yet."

THE CHURCHES are not filled and many people are indifferent to what the church has to offer on Sunday morning. One professor who had been teaching in a church school told me that the typical attitude among many of the students, when asked if they plan to attend church on Sunday, was, "Who's preaching?"

The service has become a frame for the "important thing," the sermon. Little is thought of a Christian's responsibility to offer praise to God. Religion has be-come an intellectual matter. One goes to church on account of the ability of the preacher. Often if the preacher isn't a spellbinder no one is interested.

ONE SEES something of this in East Berlin, where I attended services one Sun-day morning. There were perhaps two hundred people present. The pastor's ser-mon was a worthy witness. Yet I was told that when Bishop Dibelius preaches in this church—which is situated in the Communist sector of Berlin—the church is packed. People come from all over East and West Germany to hear this cou-rageous leader.

This is not the fault of the bishop. He is a valiant defender of the faith of Jesus Christ among those who would discard all religion. But isn't it true that the gos-pel ought to have equal compulsion re-gardless of who is preaching? Isn't there just as great need for attendance at wor-ship, for those beset by the onslaughts of godless communism to find strength in the assembly of the faithful no matter who preaches?

We in America have benefited greatly from the leadership of our forefathers in the church of Germany. Perhaps now we can help to show them that the Chris-tian's strength for daily living comes in the congregation where, together with his fellows, week by week he lifts his prayer and praise in thanksgiving to God.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Mouse phobia

QUESTION: Eileen is 23 and I am 24. We have been married three years, and get along fine. There is, however, an annoying problem which I wish we could solve. She is terribly afraid of mice. It isn't the ordinary fear which many people have, but an extreme horror about mice. If she hears that a mouse has been seen in the community she gets all wrought up about it. We have moved four times in three years because of this situation.

I have talked to her again and again and have tried to show her how groundless fear is. Sometimes I have ridiculed her, even to the point of irritation. I have shamed her and lectured her. Others also have tried to talk her out of it. Nothing helps. What can be done?

REPLY: Fear of mice, and almost all other fears, are learned at some point between infancy and adulthood. The occasion may have been forgotten. Only the fear of loss of support (falling) and a loud noise are inherent in human nature. (Some students add fear of hunger.) The question is how, when, and where the fear was generated. If she can discover the source, she can come to understand her fear, and re-educate herself away from it and into a different attitude. Whether she can do it herself, of course, is a question.

Some people are able to view their various attitudes and habits from a cold, rational, objective point of vie and free themselves from handicap regardless of their origin. Others fi the task too difficult. I know of a la who had a similar phobia (excessi fear) for many years. At length therapist persuaded her to under hypnosis. He took her back over t years to a point at which she show acute distress. He then asked wh was the matter. She replied, "There a mouse. Mother's up on a cha screaming, and I am screaming too There was the source of the troubl She had acquired that fear at the age ten. When brought back to her re age and awakened, the operator agai asked what the trouble was. She the declared, "I have been very foolish— I was afraid of mice." When aske whether she was any longer afraid mice she replied "No." Her husban didn't believe it, crept up behind h and shouted, "There's a mouse." Sh turned and said, "So what?" The fea was really gone.

Most fears, arising in early life, ca be overcome by a gradual approac little by little, until they disappear, in the case of a child being cured of fear of dogs. It must be noted, hov ever, that some fears are valuable an may save us from injury, misfortun or even death. In your problem, Eilee needs your understanding and suppor Christian consideration requires th you do not ridicule or frighten he but help her discover the backgroun acquire a constructive attitude, an proceed to self re-education—includin professional help if needed.

Letters regarding problems to be discussed this "Clinic" may be sent to Dr. Rudisill 359 N. West End Avenue, Lancaster, Penn

BEGINNING NEW SERIES—

"GUIDE TO BIBLE STUDY"

THE ACTS OF THE APOSTLES

The title of this book isn't exactly accurate. If *Acts* offered only a record of deeds done by good men in the long ago, we might with a shrug of the shoulders shelve it with the dusty classics we warmly praise and seldom read.

A better title might be *The Acts of Jesus Christ,* Volume 2. Luke's gospel would be Volume One. The total story belongs together.

Luke wanted everyone to understand this, from the first stroke of his pen. The opening sentence of "Acts" makes that plain. "In the first book I have dealt with all that Jesus began to do and teach . . ." One might appropriately underscore the word *began.*

LUKE'S GOSPEL pictures Jesus Christ at his work of saving sinners. In Acts he is physically out of sight, but still actually present and continuing his redeeming work through his church.

Whatever acts are here reported are not really the deeds of Peter and John and Paul and the others, but the deeds of Jesus Christ. The church is his body and the members of that body are acting in response to the head of the body.

In his little introduction to Acts, Luther echoes Luke's conviction that whatever great thing happened in the early Christian community was never the doing of man, but the deed of Jesus Christ.

I will build my church. That was our Lord's promise at Caesarea Philippi. He kept the promise! The record is an exciting one on every page of *Acts.*

Jesus said to them, "Follow me and I will make you become fishers of men."

NOR IS the record even now completed. He is still building his church. Volume 3 of the "Acts of Jesus Christ" is being written now. Every Christian community has its proofs of the fact.

But our Lord can use no one as his voice today, or hands or feet, until the total man has been brought into the captivity of his redeeming grace. Until that happens the man is "dead in trespasses and sins." The first need is for resurrection. The man must be reborn.

"You shall receive power . . ." Jesus said. When? "When the Holy Spirit is come upon you!" (*Acts 1:8*). No man can fit himself for heaven. Nor can any man fit himself for heaven's tasks. The divine spirit must do it for him.

Luther puts it bluntly. Speaking of *Acts* he says, "By this book St. Luke teaches . . . the true chief point of Christian doctrine—that we must all be justified only through faith in Jesus Christ without any addition of law or good works."

The key person in Acts, the one real actor—in Volume 1, and in Volume 2, and in Volume 3—is Jesus Christ.

JUST AS the key person in Acts is Jesus Christ, the key word in *Acts* is grace.

Let not our glib day-by-day (in our

church services minute-by-minute) ceremonious use of it dim for us the brightness of its shining light. There is nothing dull or static or soporific about grace.

It is a shame how casually we church people daily toss this word from lip to ear, and from page to page. No wonder it takes on no more color and shape on the screen of the mind than does the blurry blip of a distant object on a radar screen of the DEW line in the Arctic.

Grace in the idiom of the Greeks had a sharp content. Even in its most youthful days, far back in the times of Homer (yes, I consulted my big dictionary), it was the word for anything that produced joy or gave satisfaction.

In the end, however—men learned it soon to their despair—there is no enduring joy except the joy of God. Earth's delights soon cloy, not because they are essentially imperfect, but because we who receive them are imperfect. Indeed, sin has jammed every line of loving communication with our God and put us completely out of tune with the divine Giver.

Only one grace can restore men to sonship and forgiveness and peace. It is the grace of God.

So God brings to this man in darkness the one gift that can bestow on him unfading light, enduring joy, eternal life. That gift is God's love in the person of his son, our Lord. God *so* loved the world!

"Love lifted me!
When nothing else could help
Love lifted me!"

That is what grace is, and does!

GRACE, THEN is God's limitless love coming down to me (make it personal, please), in the key person of the universe, Jesus Christ. Grace is never static; it is dynamic. Grace lifts me up from my soul's deathbed and sends me out in life, a new man heads-up and gallant no a hero and a victor with my Christ. Gra puts a song on my lips—the song of s vation. Grace puts a lantern in my ha to brighten my brother's way.

True, the word grace does not oft appear in *Acts*. Nevertheless, the narr tive is as full of it as is a rose garden perfume in June. Grace penetrates in every corner of the young church's li and shows itself in action sympatheticall eagerly, unobtrusively.

It is so in every age. Grace is nev clamorous, violent, coercive. Kagaw knew its quality when he told the w lords of Japan, "Love moves the cosmo It warms the world to action."

ONLY GOD'S love has power that nev dwindles. Wherever God's word "retur unto him void" it is because its grace confronted by an impenetrable barrie Perhaps it is the great wall of a man prideful self will; or a tightly sealed hea or a pocket of noxious soul gas that remorselessly suffocating his personalit Death is at work in the inner citadel his being even while grace abounds his door.

But give the clean breath of grace chance, and it comes streaming in throug Word and Sacrament to revive a soul li fast ebbing away.

That is the nature of grace; it is ava able for all; but it is not permitted to effective in all. Said Paul, The grace God that brings salvation has appear to all men. It, does not however, cra through a man's soul barriers to force i way to the throne of his life.

Nevertheless (Phillips Brooks puts winsomely),

Where meek souls will receive him, s
The dear Christ enters in.

—CHARLES B. FOELSCH

BOOKS

BARTH LOOKS BACKWARD

Protestant Thought from Rousseau to Ritschl. By Karl Barth. Harpers. 435 pages. $7.

It is possible to read this book for the light it throws on the author and his theology. Reading it in this way will have the effect, as Jaroslav Pelikan's introduction suggests, of broadening one's understanding and appreciation of the gifted Swiss theologian of our time. His interest in music, art, poetry, nature, history, and science becomes apparent, as does his capacity to enter sympathetically into the thought of men with whom he violently disagrees.

At the same time the path by which Barth came to his theological convictions also becomes clearer, for the life-work of the author represents a protest against the heritage he here describes, against rationalism and romanticism, against the substitution of piety for the gospel and of anthropology for theology, for "man has come more and more to renounce God, in proportion as he has come to proclaim himself." Even the fact that Barth mentions Emil Brunner only to take digs at him is revealing.

However, this book will be read more for the light it sheds on the eighteenth and nineteenth centuries than for its illumination of Barth's own personality and theological profile. Not that it is an easy introduction to the Protestant thought of the age behind us, for it presupposes some knowledge of the men it discusses. Nor does it concern itself primarily with the professional theologians of the period, but rather with the men, many of them philosophers and pundits, who helped to give shape to the thinking of the theologians.

After an introductory chapter on man in the eighteenth century, chapters of varying length are devoted to Rousseau, Lessing, Kant, Herder, Novalis, Hegel, Schleiermacher, Feuerbach, Strauss, and Ritschl. It is obvious from this list that the book is concerned primarily with German thought, and the author's thesis may be said to be that, despite all the changes and twists and brilliant insights, in the last analysis each of these men built his system on the assumption of man's autonomy which had been inherited from the eighteenth century and had not been successfully overcome (if indeed it was) until a new age dawned in 1914.

The study is based on first-hand familiarity with the writings of the men mentioned. Although the style is sometimes as involved and turgid in the English translation as in the German original, this does not conceal the colorful expositions, the discerning analyses, and the incisive judgments which will delight as well as instruct the reader who comes to this book with some acquaintance with the period treated.

THEODORE G. TAPPERT

Philadelphia

MORE DONALD BAILLIE

Out of Nazareth. By D. M. Baillie. Scribners. 211 pages. $3.50.

This is a book of twenty-one sermons and four theological lectures by the late Professor Donald Baillie of the University of St. Andrews. It was compiled from a wealth of manuscript material found in Dr. Baillie's study after his death in 1954.

However good to listen to, sermons are sometimes dull reading—but no one would say this of Dr. Baillie's sermons. He takes a fresh and imaginative approach to such great themes as the church, grace, the incarnation, the cross, prayer, and discipleship, uncovering a new depth of meaning in many familiar passages. The language is direct and personal, avoiding theological jargon. Each sermon is a masterpiece of simplicity and clarity of expression, with apt illustrations and practical applications to daily living.

The four lectures deal with searching theological questions, the kind which any inquiring student might be expected or encouraged to ask, but which first of all must have come from Dr. Baillie's own intellectual

struggles with Christian doctrine. What is dead and what is living in Christianity? Can Jesus be both God and man? How does anybody know that there is a God, a soul, or a heaven? What do we mean by saying that God is three in one and one in three?

Instead of giving easy, authoritative answers to these questions, Dr. Baillie takes his hearers step by step, honestly dealing with intellectual difficulties, and moving toward an answer that involves the mind as well as the heart. The lectures, comprising about one-third of the book, contain the same lucidity of presentation, cogency, and depth of insight which characterize all of Dr. Baillie's writings and which made his book, *God Was In Christ*, one of the theological classics of the twentieth century.

This is the kind of book that any layman can read without difficulty and with much personal profit. DAVID H. BREMER

Allentown, Pa.

MINISTERS HAVE FIVE JOBS

We Have This Ministry. By Robert N. Rodenmayer. Harper. 125 pages. $2.50.

This little volume (the Kellogg lectures at the Episcopal Theological School, Cambridge) presents a five-faceted image of the mid-twentieth century minister. Fortunate are the seminary students who have presented for them so composite a view of the work of the ministry. Out of a wealth of experience in a variety of parishes, Dr. Rodenmayer speaks to the hearts of those who would serve their Lord in the ministry. Although spoken particularly to seminarians, its message to older ministers is just as timely.

The image of "Pastor" is drawn under the comprehensive idea that "everything we do as pastors should be in terms of the reason for which the church exists in the world."

The "Administrator" sees the parish as a small section of a faith community which is rooted in the mighty acts of God in history. It is God's business and, when viewed as such, details of organization and the usually decried petty annoyances are seen in a new light. The parish administrator is the sar man who was ordained to be a pastor.

As "Preacher" he is always the pastc speaking the living gospel to living peopl keeping the preached word at the center the Christian Witness, seeking to assist the conversion of the faithless and to bui up the faithful.

The "teaching ministry" is in reality th learning ministry, with the two poles for th Christian teacher being truth and relevanc

The image of the minister as "Priest" co cludes the picture, with a genuine unde standing of the place and power of prayer the center of life. JOHN W. COBB

Raleigh, N. C.

NEW DIMENSIONS IN EDUCATIO

The Gospel and Christian Education. By D Campbell Wyckoff. Westminster Press. 19 pages. $3.75.

The author emphasizes the need for larger understanding of what is involved i Christian education. He writes: "Exten your idea of Christian education beyond th classroom in the church to the club meetin the evening youth group, the home, the pub lic school, the summer camp, the counselor study, the pupil's own room, or to any of th other myriad points at which Christian edu cation is now known to take place, recal all the persons and institutions involved, re call that every person involved is growin and changing all the time, and you see som of the complexity of the problem of objec tives in Christian education."

This quotation tells a great deal abou this book. The author deals with the "com plexity of the problem of objectives" an curriculum and administration. He has joine a host of educational leaders who are seek ing to define clearly the goals, process, an administration of the teaching ministry.

This is neither a definitive nor an exhaus tive study. It is intended, on the one hand to be a contribution to a necessary study and, on the other, to be a stimulant to fu ther "conversation" on the theory whic should inform the church's teaching work

Pittsburgh HOWARD F. REISZ

overseas

Situation Is Favorable in India

INDIA: Rajahmundry. August 15. — A FRIEND in America wrote me recently: "I get the impression that Christian work in India is not as easy now as it was while the British ruled. Am I wrong?" It's true that Christian missions had various advantages under British rulership, but my answer was:

"I think all of us, Indians and missionaries, agree that any prestige we had because of British rule is well lost. Suppose you as a Christian had been trying to propagate the Christian religion in Palestine in the time of our Lord if the Christian religion had been the religion of the Roman conquerors. This may take a stretch of the imagination but it is the disability under which Christianity has labored all these years until Indian independence."

"Colonialism" and "imperialism" — these are "dirty words" in this part of the world and our Christian Indians — to say nothing of us foreigners in their midst — have ever been accused of being tools of foreign imperialism.

Many of the British administrators were of fine Christian character and this was a great help to the Christian church. Some of them, with the best intentions in the world, showed special favor to Christians and this was resented by non-Christians. In the long run these special favors to Christians have not been good for the church.

IT IS TRUE that in India since independence there has been a resurgence of interest in Indian culture and religions, also an increased opposition to the Christian message. However this is a fair contest. Non-Christians recognize that the dice are not loaded against them, nor is the referee on the side of the Christians, as they believed was the case under the British.

Even the opponents of Christianity—with the exception of a hopelessly prejudiced minority—recognize that they are dealing with a religion which is not a Western import but which was born in western Asia and then spread both east and west—traditionally brought to India within the first century.

More publicity should be given to the fact that the Republic of India has opened for the propagation of the gospel large areas that were kept closed by the British because they were "native states."

An example is our work in Surguja, financed largely by the ULC Board of Foreign Missions but administered by its own board operating under the Federation of Evangelical Lutheran Churches in India.

THIS WORK—which could not even have been started under the British—has been going on only since 1952. At present there are 2,500 converts in seven parishes. The families of the pastors and lay workers bring the Lutheran community to over 3,000. Other Christian groups are also working in the state.

I am too old and skeptical in this work to be overly impressed with figures. However I have visited these people. The little church has grown, not with the prestige of government behind it but in spite of the active opposition of the maharajah who still wields great influence. Inflammatory pamphlets claiming that the Christians want to make the state a "Christianstan" with the idea of driving out the non-Christians and taking their property have been broadcast.

It sounds silly to us but in a land where few can read, the power of the printed word is great, and the falseness of the

charge does not minimize the damage done. False cases have been brought against our people in the courts. Houses of workers have been destroyed. No lives have been lost but there have been times when escapes from mobs have been almost miraculous. I have talked with those who have been severely beaten.

This opposition has gradually died down and the missionary (one of our Andhra Lutheran pastors) and his family are not subject to the insults and threats that were their lot only a few years ago. The opposition is subsiding not because of the prestige of government but because of the prestige gained by the fortitude and tenacity of the people in clinging to their faith.

Prestige to have real value must grow from within. Our churches in India are at long last having the opportunity to develop this internal prestige.

—ROBERT S. OBERLY

New German Bishop Installed

Hamburg. August 15. — WHEN Pastor D. Karl Witte was elected bishop of the Lutheran Church in Hamburg he became the fourth man to take this post since the war.

Dr. Simon Schöffel had been the first bishop in Hamburg since the Reformation. He became bishop in 1933 when a new constitution created the office. But in 1934 he was removed by Hitler. He took office again in 1946, retired in 1954. He died last May 28.

His successor, Professor Knolle, was 70 years old when he became bishop in 1955. His sudden death after two years made necessary a new election. The next bishop was Volkmar Herntrich, one of our best theologians of the younger generation, a man of world-wide reputation. He was killed in an automobile accident last August.

Pastor Karl Witte, 66, was installed new bishop two weeks ago by Bish Hanns Lilje.

—REINHARD GROSCURTH

letters to the edito

Evolution is still controversial

SIR: Dr. Deitz asserts that "fundament ists may seem ignorant" (THE LUTHERA *Sept. 2*, "Darwin did not challenge God" While this may possibly be true of some, is equally true of some liberals and mo ernists. There are individuals of conside able intellect in both camps. It is certain wrong to imply that only the mentally i ferior oppose the theory of evolution.

It is regrettable that the ULC, having "official" position on evolution, shou create the impression through an article THE LUTHERAN that it supports an unprov theory regarded by many as weakening t Christian faith. GORDON D. STOLPE

New York City

SIR: Dr. Deitz's article raises questio concerning the purpose and value of t *Genesis* account. The statement that *Gene I* is "a religious, not a scientific document" not particularly discriminating. Moving t line of divine revelation too far behind t spheres of nature and history (where neith scientific nor historical criticism can jeo ardize it) is characteristic of the mode theologies which substitute personal e counter for scriptural communication.

The logical application of this princip leads to the aberration of denying the fa ually real significance of the Gospels (e the bodily resurrection of Jesus Christ the third day) while still trying to preser the reality of redemption. To reduce *Gene* to the fact of God's origination of the wor and man, and to that only, is to surrend *Genesis* as an empirico-historical accou of origins.

(REV.) CHARLES F. BURMEISTER

Marinette, Wis.

Urban Church Strategy Under Study in Philadelphia

PHILADELPHIA—A 23-year-old girl from Cleveland moved into Philadelphia this month with a new assignment: Susan Bensch, studying for her master of arts degree in sociology at Gettysburg Seminary, is spending her intern year in the city to develop a church-related community center connected with Christ Church, a Negro congregation which recently moved into the former quarters of Bethlehem Church. Bethlehem congregation disbanded.

Christ-Bethlehem Center will be operated under auspices of Philadelphia's Lutheran Social Mission Society and the Board of Home Missions of the Pennsylvania Ministerium. The Board of American Missions has expressed interest in the project. Its programs will be similar to that of Tioga Community Center which operates in conjunction with Nativity Lutheran Church.

Using the facilities of Bethlehem Church's two-story parish house, Christ-Bethlehem Center will primarily serve the needs of children and young people of the community. Weekday church school is one project. Three block organizations met at a tea at the center to "get acquainted" and discuss future plans.

Sister Catherine Neuhardt, who directs the Lutheran Social Mission Society's programs, said the center would co-ordinate its operations with city-owned community centers to avoid duplications and fill local needs. Emphasis, however, will be placed on close relationship with the congregation from which the programs emanate.

"This is church-centered social action," he said. Funds for the salary of the social worker and upkeep of the premises come from the Ministerium's mission board.

Christ-Bethlehem Center beginning operations this fall, while Tioga Center is establishing firm roots in its community and discussions for a third center in south Philadelphia are in progress, is indication of a trend that spells out change for Lutheranism in city areas.

Just what this change will be, even experts do not yet know. A "strategy study" by a Board of American Missions expert in urban work will be made in Philadelphia over an extended period this fall. Out of this study will come recommendations for new programs.

"WE ARE GOING through a phase of adjustment in urban church planning," Dr. Claude Schick, secretary of the Ministerium of Pennsylvania, says. "It has been obvious for some years that we were overchurched in certain city areas. As a result of this realization there have been some mergers (St. Thomas' and St. Michael's Church, Transfiguration and Christ Church, Annunciation and Grace Church), and four churches were closed."

Both he and Pastor Orval C. Hartman, the Ministerium's director of home missions, emphasize that the church "should serve the community." In inner city areas, where the community is constantly changing and shifting, the nature of this service must be redefined as new needs arise.

In many respects, Lutheran church planners are treading on new ground. There was little or no contact between the Lutheran church and the Negro population in Philadelphia until fairly recently. Attempts to establish the church in Negro areas in the city were hampered by lack of funds during the depression and later were seriously handicapped by lack of Negro pastors. Social work in Negro sections of the city began in the mid 1940s and has grown. During the last five years, efforts have been concentrated on integrating congregations in areas of racially mixed populations.

Progress has been slow, but church planners working in close co-operation with city planners are confident that it will continue.

This is artist's sketch of new edifice planned for St. Paul's (Summer Hill) Church at Auburn

Auburn Congregation Plans to Replace Burned Building

By ARTHUR S. FOLLETT

POTTSVILLE—The congregation of St. Paul's Church, Auburn, has approved plans for a new church and educational building to replace its edifice destroyed by fire Dec. 13, 1958.

St. Paul's, long known as the "Summer Hill" church, was formerly a union church, sharing its house of worship with St. Paul's Evangelical and Reformed congregation, which is also now in the process of building its own church.

The Rev. C. A. Steigerwalt, D.D., is pastor of the Lutheran congregation, with church council members being Uriah H. Krammes, Irvin Freema, Adam E. Heim, Quentin Frey, Robert Reber, Howard Phillips and Richard Kraeger.

The buildings, connected by a covered porch, will be of contemporary design, with the church auditorium to seat 410 persons. St. Paul's dates back to 1767.

Luther Leagues Hold Outing

LUTHER LEAGUES of Pottsville and Hegins Districts held a joint picnic Saturday, Aug. 15, near Tremont. A campfire and a devotional service climaxed the day. The Re Elwood Semmel, of St. John's Church, A burn, district Luther League advisor, co ducted the service.

ANNUAL CONVENTION of the United L theran Church Men of the Ministerium w held at St. Paul's Church, the Rev. Adam Polcrack, pastor, Saturday, Sept. 19.

Renovations at St. Paul's Church, Midd port, the Rev. Polcrack, pastor, are neari completion. A new organ is included in t project. Work was started in June and expected to be completed in October wh a rededication service will be held.

Ashland Congregations Merge

ON SUNDAY, Sept. 27, final church ser ices will be held by Zion's and St. Jam Churches as separate congregations. T two Ashland congregations voted to mer at mid-summer congregational meetin They will become the Evangelical Luther Church of the Good Shepherd.

Services are to be held in the St. Jam Church building. The Rev. Lars B. Staab pastor of St. James', will preach the fi

sermon to the newly united congregation. Pastor Lawrence L. Hand, of Zion Church, conducted Holy Communion on Sept. 6.

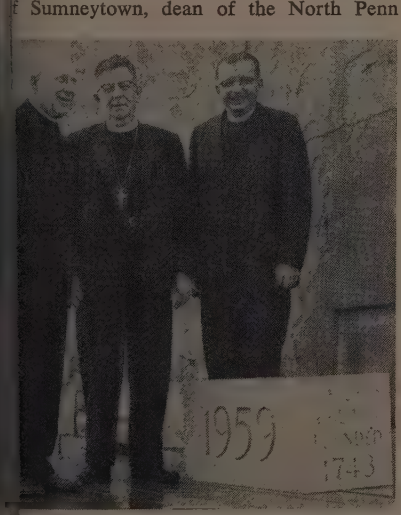
Parsonage Dedicated at Hegins

FRIEDENS CHURCH, Hegins, dedicated a new parsonage at a special service Aug. 23. The speaker was Dr. Francis A. Shearer, inner missions secretary of the Ministerium of Pennsylvania. Pastor Ralph W. Bagger conducted the service.

The parsonage is a two-story, nine-room colonial brick house, and includes the pastor's study and the church office. It was completed four months after ground breaking last April.

Old Tohickon Congregation Lays Stone for New Church

PERKASIE, PA.—The cornerstone for the new Peace Church (Old Tohickon) was laid in a rainy July afternoon at the construction site in the village of Hagersville, Bucks County. Assisting Pastor Merwyn L. Shelly in the ceremony were Dr. Phares G. Beer of Allentown and the Rev. Elton L. Angstadt of Sumneytown, dean of the North Penn



Dr. Beer, Pastor Angstadt and Pastor Shelly

Dr. Shearer (left) and Pastor Bagger conduct dedication from portico of Hegins parsonage

District, Ministerium of Pennsylvania.

Peace Church recently sold its interest in the old Tohickon church building at Weisel to St. Peter's Reformed congregation. The union arrangement had been in effect for more than 200 years.

The new church is of "conservative modern" design, with a large cross atop a 40-foot spire. The main auditorium will seat 260, with extra room available for 140 more. There is an educational annex for church school classes.

Nevins Receives Doctorate At Gettysburg Convocation

GETTYSBURG—Allan Nevins, distinguished historian and biographer, received the honorary degree of Doctor of Letters here on Sept. 19, during exercises opening Gettysburg College's 128th year. Prof. Nevins, president of the American Historical Association, spoke on Abraham Lincoln at the convocation.

New Ban on Sunday Sales To Be Strictly Enforced

By HENRY W. SNYDER

ALLENTOWN — Strict enforcement of the new Pennsylvania Sunday sales law, which went into effect Sept. 13, was promised by District Attorney Paul McGinley, of Lehigh County, and District Attorney Edward Ruyak, of Northampton County.

McGinley's legal encounters with a discount store, "2 Guys from Harrison," had much to do with shaping the new law, introduced in the state legislature by State Senator Fred Rooney, of Bethlehem. For several months a court injunction has prevented McGinley from making any further arrests under the old law.

The new measure prohibits Sunday selling of many articles, including clothing, furniture, hardware, house furnishings and jewelry.

Mission Buys Church Site

HOLY CROSS CHURCH, newest mission in Bethlehem, has purchased a tract of almost five acres, with a 440-foot frontage on Jacksonville Road near Westgate Drive. The congregation hopes to start building its first unit early next year. Dedication of the site was scheduled for Sunday afternoon, Sept. 20.

THE SANCTUARY of historic Union Church, Neffs (Unionville), is being redecorated while the congregation worships in the new Sunday school building completed a year ago. The lighted spire of the church, 10 miles north of Allentown, has become a landmark for travelers on the northeast extension of the Pennsylvania Turnpike. It is one of the few high church spires still standing in the Lehigh Valley.

Chapel Given to Hospital

A $16,000 CHAPEL, gift of an active Lutheran laywoman, Mrs. Winifred Fritch, will be opened soon in St. Luke's Hospital, Bethlehem. It provides room for patients on stretchers and in wheelchairs as well as pe for ambulatory patients.

The non-denominational chapel was fi suggested by several Lutheran pastors, a was endorsed strongly by the Bethleh Ministerial Association.

Muhlenberg Grants Degree To Woman Bank President

ALLENTOWN, PA.—Mrs. Mary G. Roe ling, chairman of the board and president Trenton, N. Trust Compar was awarded honorary doct of science degr at the opening co vocation of Mu lenberg College Sept. 17. Mr Roebling deliver the convocation a dress as the colle began its 112 academic year.

MARY G. ROEBLING

An honorary doctor of letters degree w conferred upon Leonard M. Utz, a Wilke Barre, Pa., educator and a trustee of t college.

Mrs. Roebling's degree was to have be conferred at the June commencement exe cises. But at that time she was called Europe by President Eisenhower to serve a delegate to the Atlantic Congress f NATO. Prior to this assignment in Londo she attended the White House Conferen on the Refugee Problem.

Last October Mrs. Roebling was nam the first woman governor of the Americ Stock Exchange, and was hailed by the e change president as "America's first lady finance."

Mr. Utz is director of secondary scho English in the Wilkes-Barre public school He is serving his second term as alumni re resentative on the Muhlenberg board of tru tees, and is on the executive council of t college Alumni Association.

Estate Planning Meeting Sponsored by ULC Foundation

PITTSBURGH—A regional conference on state planning will be sponsored by the directing committee of the United Lutheran Church Foundation, at First Lutheran Church here on Friday, Nov. 13.

Pastors and laymen of congregations in the tri-state area embracing parts of Pennsylvania, Ohio and West Virginia have been invited to attend the discussions, aimed at stimulating and developing bequests and lifetime capital gifts to the church.

Attendance of attorneys, bankers, trust officers, public accountants and insurance agents is particularly sought, according to Chester A. Myrom, executive director of the ULC Foundation.

"Few of our people are aware," Mr. Myrom said, "of the important tax-saving privileges extended by the government to donors who choose to give 'lifetime gifts' to church and charity. One objective of the conference will be to demonstrate how and why loyal and generous Lutherans might better give during their lifetime, with advantage to themselves and to the church, what they are intending to give anyway upon their death."

Among the tax and estate specialists who will speak at the morning and afternoon sessions are Sydney Prerau, director of the J. K. Lasser Tax Institute, Larchmont, N. Y.; Lester K. Wolf, Pittsburgh attorney; Clarence O. Swanson, public accountant of Warren, Pa.; Andrew R. Birney, of the Mellon National Bank and Trust Co., Pittsburgh; LeRoy B. Breneman, Lancaster, Pa., insurance agent, and Harold O. Thomas, retired manufacturer of Canton, Ohio.

Chairman of the conference will be Dr. Roland C. Matthies, vice president and treasurer of Wittenberg College, who is chairman of the ULC Foundation's directing committee. Luncheon speaker will be Dr. T. K. Thompson, executive secretary of the Department of Stewardship and Benevolence, National Council of Churches. Mr. Myrom will tell how the Foundation can help in estate planning, and the final summary will be given by Dr. Henry Endress, executive secretary of the ULC Department of Stewardship.

Nixon Speaks at Thiel's Science Hall Dedication

By LUTHER E. FACKLER

PITTSBURGH—Vice President Richard M. Nixon was to take part this week (Sept. 21) in dedication of Thiel College's new $855,000 science hall. He was scheduled to address the 32nd annual Honors Convocation and to receive the honorary degree of doctor of humane letters.

Mr. Nixon was to be presented for the degree by Mrs. Carroll D. Kearns, Thiel alumna and a member of the college board of trustees.

In further celebration of the completion of the science hall, the college at Greenville will sponsor three lectures on "Science and Religion" by Dr. Paul Holmer and Dr. Herbert Feigel, of the University of Minnesota.

Library for Zelienople Home

A LIBRARY has been started at the Old People's Home in Zelienople, with 600 volumes. For further enrichment of the leisure time of the guests, arrangements have been made for regular visits by the Butler County Traveling Library. The library also has a music corner, with records of hymns and classical music.

An organization known as Home Aids, composed of 86 men, women and teenagers, has been formed to serve the home. Infirm guests are taken outside several times weekly. Some members give beauty shop and barber service, others do shopping for the guests, still others assist in the home's clerical work.

Congregations Preparing For Evangelism Mission

By RALPH I. SHOCKEY

TRENTON — Pastors and congregations throughout the synod have been urged by President Edwin D. Knudten to participate in the Evangelism Mission to be conducted from Oct. 18-21. Dr. Walter E. Bock, Northeast Field Director of Evangelism of the Board of Social Missions of the ULCA, is assisting the general area chairmen in preparation for the mission.

The Rev. Warren Harding, pastor of Grace Church, Phillipsburg, is synodical chairman. The five sub-divisions of the synod are served by area chairmen.

Approximately 90 per cent of the synodical churches co-operated in the 1956 mission. Preliminary information indicates the percentage will be lower for this mission.

Freeway Improves Church View

Modern highway construction has put Ascension Church, Haddon Heights, out in the open, although approximately twenty feet of beautiful lawn had to be sacrificed. The new exit and entrance to the Trenton Freeway cleared away several unsightly buildings and has made the church visible from the open highway. Pastor William Laird believes the new view will enhance the value of the church.

SYNODICAL conferences are scheduled for Sept. 22, Central, Grace Church, Perth Amboy; Sept. 23, Northern, Trinity Church, Fairview; and Sept. 24, Southern, St. Paul's Church, Beachwood.

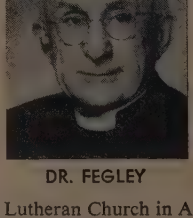
A STERLING SILVER chalice used for the first time in Zion Church, Saddle River, Dec. 23, 1821, and long in disuse, was restored for a recent wedding. The records indicate it was a gift of the Rev. Charles T. Schaeffer's congregation in New York City.

DR. OTTO L. SCHREIBER, pastor of Calvary Church, Jersey City, has given a splendid description of the historical Hudson River,

Camp Beisler enjoyed another banner seas of service to the New Jersey Synod's you people. Photo shows campers enjoying "hou in the woods" as part of their instructi in Christian living. Caroline Mills, cam counsellor, is explaining table to the junio

in a recently published book *River of R nown*. Dr. Schreiber in recent years h made a sizable contribution of Luther meda to various seminaries.

VETERAN news reporter and pastor emer



DR. FEGLEY

tus of Good She herd Church, We hawken, the Re Dr. Charles F Fegley, celebrat his eighty-secon birthday, Sept. 1 Dr. Fegley h been active in pu lic relations in t National Luther Council, Unit Lutheran Church in America and in the Ne York and New Jersey Synods. He has serve as chairman of various publicity committe on the national and synodical level. He h been editor of the *Lutheran Messenger* f many years.

Six Conferences to Stress Evangelism at Fall Meetings

By MARSHALL F. MAUNEY

ROANOKE—Evangelism will hold the spotght in the Virginia Synod during the six nference meetings this fall. Under the eme "Ye Shall Be My Witnesses" the folwing topics will be developed:

1) In the spirit of your life; 2) According My Word; 3) Through the instrument the congregation, and 4) By the New fe Mission.

The meeting schedule: Knoxville Conferice, at Reformation Church, Greeneville, enn., Sept. 22; Marion, at Attoway Church, arion, Sept. 23; Roanoke, at Holy Trinity hurch, Lynchburg, Sept. 24; Tidewater, at . John's Church, Norfolk, Sept. 29; Staunn, at St. Mark's Church, Charlottesville, pt. 30; and Shenandoah, at St. Paul's hurch, Stephen City parish, Oct. 1.

Ten Win Pro Deo Awards

TEN MEMBERS of Boy Scout Troop and ost 25, sponsored by St. Mark's Church, oanoke, received the Pro Deo Et Patria ward at a special service held at the urch's Youth Camp in August. Nineteen ys from this troop and post have received is award in the last five years.

Camping Season Successful

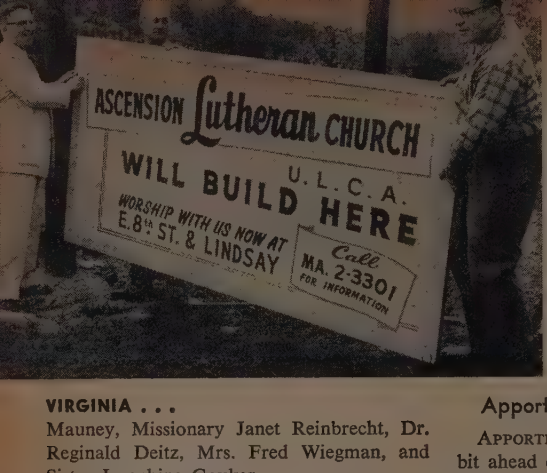
RESPONSE to the expanded youth camping program of synod was splendid, according to synodical officials. A total of 275 campers and leaders were divided among the five weeks of camping. This marked the last year for Powell's Fort Camp, as the synod's own camps, at Caroline Furnace and Hungry Mother Park, will do the entire job in the future.

A SEMINAR on Christian Social Responsibility, with Dr. Martin J. Heinecken as lecturer, will be held at St. Mark's Church, Roanoke, Oct. 13 and 14. Studies will be based largely on materials in the three-volume set on *Christian Social Responsibility* recently published. It is designed to help the Christian leader understand modern society and our part in it.

ULCW Holds Convention

Approximately 350 delegates and visitors were in attendance at the convention of the synodical ULCW at Madison College and Muhlenberg Church, Harrisonburg, Aug. 4-6. Speakers included Synod President J. L.

ro Deo" award winners stand with Scoutmaster Ray Welch before chancel of St. Mark's Church



Big sign goes up on new sit
Ascension Church, Chattan
Tenn. This downtown church
locating, and at the same ti
providing building site for a
North Chattanooga mission.
installing sign are Pastor D
Fauble, Lee Bearden, James

VIRGINIA . . .

Mauney, Missionary Janet Reinbrecht, Dr. Reginald Deitz, Mrs. Fred Wiegman, and Sister Josephine Gouker.

Mrs. J. Lester Link, Bristol, Va., was elected president; Mrs. W. C. Ayers, Roanoke, vice president; Mrs. Marshall Mauney, Lynchburg, recording secretary; Mrs. Warren Smith, Richmond, statistician; Mrs. Gordon Brewer, Waynesboro, treasurer; Mrs. Humes Franklin, Waynesboro, membership chairman; Mrs. Dickson Taylor, Harrisonburg, education chairman; Mrs. Earl Miley, Jr., Toms Brook, Christian service chairman; and Mrs. L. O. Dasher, New Market, offerings chairman.

Apportionment Receipts Reporte

APPORTIONMENT receipts are runnir
bit ahead of last year in synod. At the
of seven months, 43.4 per cent of the bu
had been received. The Tidewater Cor
ence had paid in 53 per cent of its port
The stewardship committee is making a
certed effort to meet the budget in full
year.

ADVENT CHURCH, Arlington, broke gro
for the first unit of its building on Sept.
Zion Church, Waynesboro, will dedicat
new parish house on Sept. 27 and Ch
Church, Fairfax, will dedicate a new bu
ing on Oct. 4.

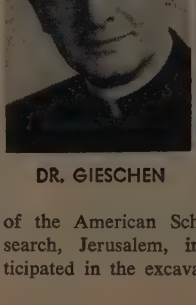
CENTRAL STATES

Midland College Confers Honorary Degrees on Two

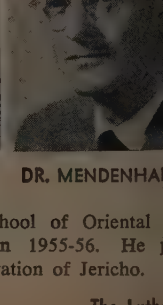
FREMONT, NEB.—Midland College conferred honorary degrees on two educators at the opening of the fall term on Sept. 10.

Dr. Gerhard Gieschen, of Fremont, professor of systematic theology at Central Seminary, received the doctor of divinity degree. A former pastor of churches in Wisconsin, Illinois and Nebraska, he has been teaching at the seminary since 1951.

Dr. George E. Mendenhall, of Ypsilanti, Mich., professor at the University of Michigan, received the doctor of letters degree. An ordained minister, he was on the faculty



DR. GIESCHEN



DR. MENDENHA

of the American School of Oriental
search, Jerusalem, in 1955-56. He
ticipated in the excavation of Jericho.

Architect's drawing of proposed $1 million seminary compound at Wittenberg University, Springfield, Ohio. Ground was broken Sept. 17 for first two units, flat-roofed dormitory section at right and L-shaped classroom section in center. The chapel and refectory at left will be built later

WISCONSIN

Conference Talks Merger at Milwaukee Convention

By CHARLES A. PULS

MADISON—Overtones of the approaching merger marked the fall convention of the Wisconsin Conference, Northwest Synod, held Sept. 14 and 15 at Nativity Church, Milwaukee.

The sermon was preached by Dr. Raymond W. Wargelin, president of the Suomi Synod. A paper on "The Church in the Approaching Lutheran Unity" was presented by Dr. Walter J. Kukkonen, professor at Maywood Seminary.

The Rev. George L. Lundquist, synod president, presented the proposed new constitution of the merged church.

NEW STEWARDSHIP Secretary David R. Gerberding, in a letter to all pastors of the Northwest Synod, reports as of Aug. 31 it appeared 1959 benevolences would "fall short of the $1,155,000 expectancy by $170,000—or 15 per cent short."

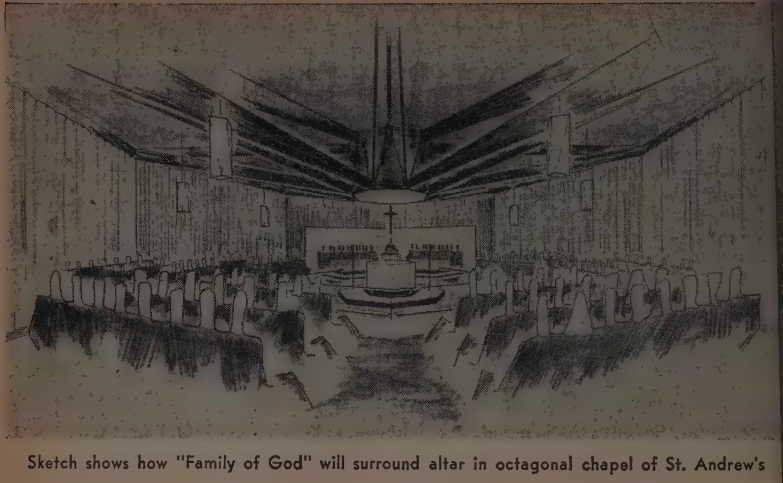
"Our synod is developing the 'failure complex' so that we have become so used to failure, we expect it," Pastor Gerberding commented. His clincher: "If you think this is a pessimistic report, remember our 1960 expectancy is $1,300,000!"

40 Years in One Pastorate

THE REV. EWALD L. MOERKE retired on Aug. 30 after serving 40 years as pastor of Incarnation Church, Milwaukee. A struggling mission when he came in 1919, the congregation now has 1,250 confirmed members.

PASTOR MOERKE

Ordained in 1917, Pastor E. L. Moerke served at St. Luke's Church, Springfield, Ohio, for two years. He was the first regular pastor called to Incarnation Church.



Sketch shows how "Family of God" will surround altar in octagonal chapel of St. Andrew's

PACIFIC

Octagonal Chapel Being Built for Bellevue Congregation

By OLIN G. DASHER

SEATTLE—Ground was broken Aug. 16 by St. Andrew's Church, Eastgate, Bellevue, Wash., for what is believed to be the first octagonal Lutheran chapel in the Pacific Northwest. Taking part in the ceremonies were Pastor Donald A. Clinton, architect Paul Hall (a member of the congregation), Alf J. Rorstad, building committee chairman, and other congregational leaders.

The design of the building was developed from a new, or renewed, concept of Christian worship that represents a radical departure from traditional forms. The altar will be at the center, with the congregation gathered on all sides as the Family of God.

Another unique feature will be a glass tower opening over the altar, furnishing the only natural light in the worship area. The church will seat 150, and may be expanded to accommodate 200. Construction is expected to be completed by Christmas. Cost is estimated at $70,000.

The new structure will replace the present house chapel, which will become the parish educational unit. Ultimately the new building will become the fellowship hall.

Luther Film Due on TV

JUST PRECEDING the Seattle and Tacoma Reformation Rallies, set for Sunday, Oct. 18, the *Martin Luther* film will be televised by KIRO-TV (Channel 7). The telecast is scheduled for 11 P.M. Oct. 16.

Details were arranged by the Rev. Richard I. Crossland, pastor of Good Shepherd Church, Bow Lake, president of the Lutheran Pastors' Association of Seattle-King County.

Chairman of the Seattle Reformation Festival Committee is J. Harvey Boyle, policeman and active member of St. Paul Church, Seattle.

Dr. Franklin Clark Fry, ULCA president, will speak at both the Tacoma and Seattle rallies. In the Seattle area, an Evangelism Mission will follow, Oct. 19-22, with a m

Three generations of one family were baptized at one time in a service at St. Mark's Church, Olympia, Wash. Pastor Howard D. Baumgart baptized Mr. and Mrs. George Jorgenson, their son Kenneth and Kenneth's wife, Janice, and the four grandchildren, Virginia, Mark, David, and Karen

jority of the National Lutheran Council congregations taking part. A mass youth rally will be held Saturday, Oct. 17, at Phinney Ridge Church, Seattle.

Summer Active for Congregation

WHO SAYS the church program must slow down in summer? It was different in Trinity Church, McMinnville, Oregon.

Stepped-up youth work resulted in an overflowing vacation church school, record enrollment at the Southern Conference camp, well-attended Luther League outings.

Attendance at worship, usually down 40 per cent in summer months, stayed almost at the year-round average. Offerings for August were the highest for any month in any year. July's church council meeting was notable in that there were no unexcused absences.

The Rev. Thomas L. Auer is pastor of the congregation.

San Diego Service Center Will Occupy Own Building

SAN DIEGO, CALIF.—The Lutheran Service Commission has purchased a building here for use as a servicemen's center.

Dr. Carl F. Yaeger and the Rev. Walter E. Kraemer, associate secretaries of the Lutheran Service Commission, said this is the first time a property has been bought in the United States for this purpose since the LSC began operations in 1951.

Representing the LSC in acquiring the property, located in the heart of San Diego at 1144 First Avenue, is the Rev. Fred T. Eggert, who has been the LSC service pastor here for eight years. Pastor Eggert estimated the total cost of the building and contemplated renovations at near $90,000.

Up to now the San Diego Service Center has been housed in the parish hall of First Lutheran Church (ULCA), at 1320 Second Avenue. LSC executives said that their action was necessitated by the recent sale of the church property and its subsequent relocation.

Praising their association with First Church, the secretaries said that "the thousands of servicemen who have gone through the San Diego Center's doors in the past eight years and the Lutheran Service Commission greatly appreciate the excellent facilities and the fine co-operative relations which they have had with First Lutheran."

FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

A "Spare-Time" Author's Output: Ten Books in Year

PHILADELPHIA—If anyone wonders why John W. Doberstein has been a frequent visitor in the Muhlenberg Building during recent months, there's a good explanation.

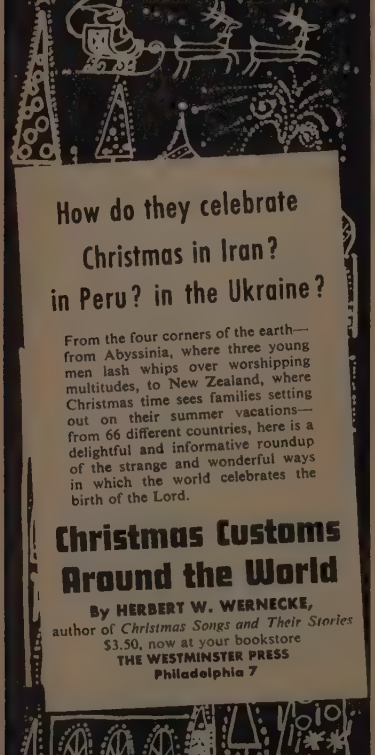
He has had three books published by Muhlenberg Press since last fall, and five more are in the works. At the same time he has two forthcoming books with Harper & Brothers, New York. For the ten volumes he is listed variously as author, compiler, translator and editor.

That many books in little more than a year is more than standard output for an one man. But Dr. Doberstein isn't a ful time author. He is the busy professor c homiletics and church administration at th Philadelphia Lutheran Theological Sem nary, and he is not on sabbatical leave. I his spare time he tends a garden.

DR. JOHN W. DOBERSTEIN
His volumes pour off the presses

Last fall for Muhlenberg Press he was th co-editor with Theodore G. Tappert of Vo ume 3, *The Journals of Henry Melchio Muhlenberg.* This spring he was translato of Volume 51 in the new edition of *Luther' Works,* Sermons I; and translator of *Teach ing Luther's Catechism,* by Herbert Girgen sohn.

Coming this fall from Muhlenberg Pres are an abridged edition of Dr. Doberstein popular *On Wings of Healing,* a collectio of prayers and readings for the sick an shut-in; *The Notebook of a Colonial Clergy man,* an anthology of the Muhlenberg Jou nals (with Dr. Tappert); *The Minister*


How do they celebrate
Christmas in Iran?
in Peru? in the Ukraine?
From the four corners of the earth—from Abyssinia, where three young men lash whips over worshipping multitudes, to New Zealand, where Christmas time sees families setting out on their summer vacations—from 66 different countries, here is a delightful and informative roundup of the strange and wonderful ways in which the world celebrates the birth of the Lord.
Christmas Customs Around the World
By HERBERT W. WERNECKE,
author of Christmas Songs and Their Stories
$3.50, now at your bookstore
THE WESTMINSTER PRESS
Philadelphia 7

Prayer Book, an order of prayers and readings; and *The Lutheran Book of Prayers and Devotions.*

Dr. Doberstein's translation of *Conversation on Faith,* by Eberhard Mueller, is scheduled for publication by Muhlenberg Press early in 1960.

In October Harpers will publish the Doberstein translation of *The Dead Sea Community,* by Kurt Schubert. In January the same publisher will issue *The Waiting Father,* sermons on the parables of Jesus, by Helmut Thielicke, with Dr. Doberstein as translator and author of the introduction.

Philip R. Hoh Joins Staff Of Parish Education Board

NEWEST member of the editorial staff of the Board of Parish Education is the Rev. Philip R. Hoh, former associate secretary of the Luther League of America.

PHILIP R. HOH

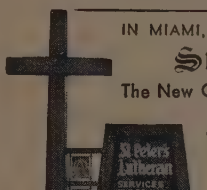
Pastor Hoh was editor of *Luther Life* and *High Ideals,* the Luther League publications, since 1955. He is a former pastor of Holy Trinity Church, Wilmington, and of Spring City Church, Spring City, Pa. He was also an instructor in religion and philosophy at Muhlenberg College.

He has been a contributor to several religious periodicals, was a former contributing editor of THE LUTHERAN, and is co-author of *Two Minutes with God.*

Pastor Hoh is working on Sunday school materials for the Parish Board and the Long-Range Program being prepared by the joint boards of the merging churches.

He is a graduate of the University of Pennsylvania and the Philadelphia Seminary. He is married to the former Brigitte Molzahn and is the father of two sons.

DR. HERBERT M. AXFORD, new president of Waterloo University College, has wealth of experience in fields of business and education. He is a Canadian, member of Icelandic Synod.



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Sunday School
9:30 A.M.

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Carsten H. Ludder
John R. Taylor

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Missionary Nurse Recovering From Auto Collision Injuries

MISS JANET REINBRECHT, ULC missionary nurse to Liberia, and two companions are recovering from injuries received in an automobile collision on the rainswept Pennsylvania Turnpike near Lancaster, Pa., late Aug. 8. They were enroute to Harrisburg after attending summer sessions at Biblical Seminary in New York.

Miss Reinbrecht, who suffered a skull fracture, is recuperating at the home of a sister in Dillsburg, Pa. Miss Anna Wang of Hong Kong, who received eye lacerations, is now enroute to China via Norway as a missionary. Miss Jo Godley, of Pittsburgh, also seriously injured, has returned to her home. All three were hospitalized at Ephrata, Pa.

—CHANGES OF PASTORATE—

CANADA

GRAM, HAROLD. From St. Timothy's Church, Pembroke, Ont. Graduate study.

MURTO, PENTTI. From Timmins-South Porcupine parish, Ont. To Agricola Finnish Church, Toronto.

CENTRAL PENNSYLVANIA

ARENTZ, ROBERT M. From Grace Church, Shamokin. Graduate study.

Official Convention Notice

The biennial convention of the United Lutheran Church Men, official men's auxiliary of the United Lutheran Church in America, will be held at Holy Trinity Church, South Bend, Indiana, Oct. 12-14.

M.P. MOLLER
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Member of the Associated Organ Builders of America

MINGLE, CHARLES R. To Shell Church, Shellsville.

SMITH, R. EUGENE. From Millville parish. To Point Township parish.

STUEMPFLE, HERMAN G., JR. From Christ Church, Gettysburg. To ULC Board of Social Missions.

ZELLERS, EARL W. From Plum Creek parish. To Bethany Church, Montoursville, assistant pastor.

MARYLAND

BATMAN, RICHARD F. From First English Church, Richmond, Va., assistant pastor. To Boonsboro parish.

DEATON, L. CROSBY. From Christ Church, Baltimore, associate pastor. To Holy Comforter Church, Baltimore.

KELLER, LLOYD M. From St. John's Church, Pimlico, Baltimore. Retirement.

KOEHNLEIN, C. EDGAR. From St. Stephen's Church, Baltimore. To Faith Church, Salisbury.

MACK, ROBERT H. To St. Paul's Church, Mt. Winans, Baltimore.

WITMER, E. FREDERIC. To St. John's Church, Sparrows Point, Baltimore.

MISSIONARIES

ARRIVALS

BACON, ESTHER. From Liberia, Aug. 11. 1514 Jackson St., Sioux City, Iowa.

CHRISTHILF, FRANKLIN D. From British Guiana, July 23. 1132 Woodlawn Ave., Springfield, Ohio.

DEAL, HAROLD G. From Japan, July 2. 233 Fifth St., S.E., Hickory, N. C.

HOH, DAVID. From Japan, Aug. 11. 546 W. Walnut St., Lancaster, Pa.

LUCCIUS, MARTIN G. L. From Liberia, July 28. 822 Alverstone St., Winnipeg, Man., Canada.

SCHMITZ, CONRAD. From Argentina, Aug. 2. 4551 Charles St., Omaha, Neb.

SLIFER, RUTH. From India, Aug. 17. 748 W. Philadelphia Ave., Detroit 2, Mich.

WOOD, E. G. From India, July 19. 1149 North D., Fremont, Neb.

WARTMAN, RUTH. From British Guiana, Aug. 3. 538 Lincoln Ave., Myerstown, Pa.

DEPARTURES

FREUNSBACH, DANIEL. To Japan, Aug. 21. 303-3 Chome, Hyokunin Cho, Shinjuku Ku, Tokyo, Japan.

FEIL, PAUL H. To Japan, Aug. 21. 1518 Soen Cho, Beppo Shi, Oita Ken, Japan.

LIVINGSTON, JERRY. To Japan, Aug. 21. 303-3 Chome, Hyokunin Cho, Shinjuku Ku, Tokyo, Japan.

MATTSON, WALTER. To Japan, Aug. 21. 1-4 Chome Hyashidori, Sakurazuka, Toyonaka Shi, Osaka Fu, Japan.

MEYER, EDWARD B. To British Guiana, Aug. 17. Lutheran Courts, New Amsterdam, Berbice, British Guiana.

PERRY, WILLIAM. To India, Aug. 26. Luthergiri, Rajahmundry, E. Godavari Dist., Andhra Pradesh, India.

WAGNER, ELAINE. To British Guiana, Sept. 1. 211 Sheriff St., Campbellville, East Coast Demerara, British Guiana.

WINTHER, MAYA. To Japan, Aug. 25. 217 Nakanohashi, Koji, Saga, Japan.

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GET-WELL and SYMPATHY CARDS
For churches and all their organizations. Printed in Gold and Silver, with your name printed on cards.
SEND FOR FREE SAMPLE
LYNN CARD COMPANY
Hutchinson, Minnesota

FOR QUICK PROFITS
AND REPEAT SALES

Sell Betty Anne Peanut Crunch and Creamy Mints, packed in attractive one-pound tins. Send for sample and details.
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Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1959 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 94, Ferndale, Michigan.

IN CONCLUSION

EARLY THIS MONTH the number of subscribers for THE LUTHERAN went above 200,000. It took us from 1945 to 1951 to move up from 29,000 to 100,000, and another eight years to double that.

There's no reason for cheering merely because more copies of this magazine are being sold. THE LUTHERAN is not a "cause" which is worth being promoted for its own sake. It exists merely as an aid in the whole work of the church.

If you have been puzzled about what we editors think we are trying to do, look over the list of objectives for THE LUTHERAN which was endorsed by the ULC convention five years ago:

1) Provide information of significance to the church. 2) Relate the Christian faith to the life of the people. 3) Familiarize the church with church personalities and institutions. 4) Promote the work of the United Lutheran Church in America. 5) Address the church with responsible expressions about relevant problems, needs, and purposes of the common life.

I DON'T THINK there is any question about Number 1. We gather together from scores of sources each week information which we consider valuable for church people. We don't have the money (or passports) to send reporters to China to find out how the church is managing there. But we get in touch with everyone we hear about who does get into China, and report their findings second-hand. Generally, though, throughout the world we get first-hand information.

Number 2 is something like firing missiles at Cape Canaveral. Sometimes we succeed, sometimes we don't. There are scores of essential matters in which our Christian faith should push, prod, o woo us as to our way of life. A writ would have to be a saint and a genius t be sure what this relation ought to be i all these situations.

Numbers 3 and 4 are well within ou competence, and we claim a good ave age in fulfilling these goals. Number 5 vague like 2, but gives us a charter t state our opinions as to how Christian ought to size up personal problems an also the general economic, political, an social difficulties of our time. We can claim to "speak for the church" on suc matters. The church has many voices We seek to be "responsible," giving th most enlightened judgments we can ac cording to the wisdom and experience w have been allotted.

IF THESE five functions we have bee assigned are fulfilled to any considerabl extent, THE LUTHERAN ought to be wortl a nickel a week to most of the member of the ULCA.

There are numerous individuals, w are aware, who don't read magazines o any variety. There is no point in urgin them to pay even $2 a year for some thing they won't read. There have bee surprising results, though, in many home where the paper was received without en thusiasm. Some gloomy evening whe there seemed to be nothing else to do some nonreader picked up the paper, an has been a keenly interested reader eve since.

This month every ULC pastor receive full information from our circulation de partment about strategy in planning th autumn campaign for subscriptions fo this paper. Forty per cent of the pastor threw the stuff in the waste basket Twenty per cent are still thinking about it The rest have already taken steps.

—ELSON RUFF

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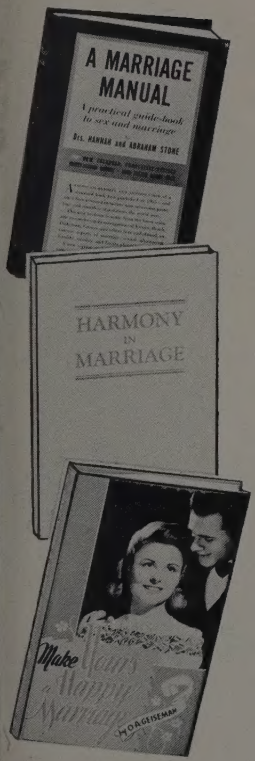
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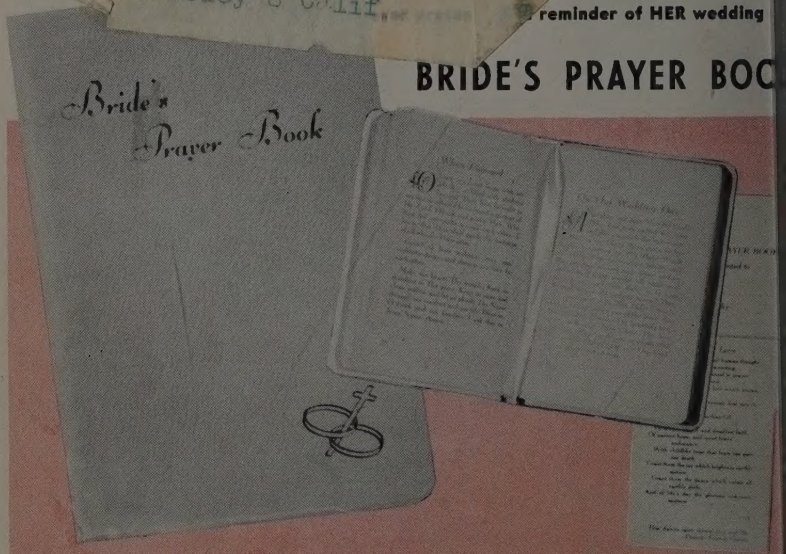

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